摛藻堂四庫全書薈要

经部

欽定四庫全書薈要

經部

欽定周官義疏卷四十七

詳校官編修臣程嘉謨

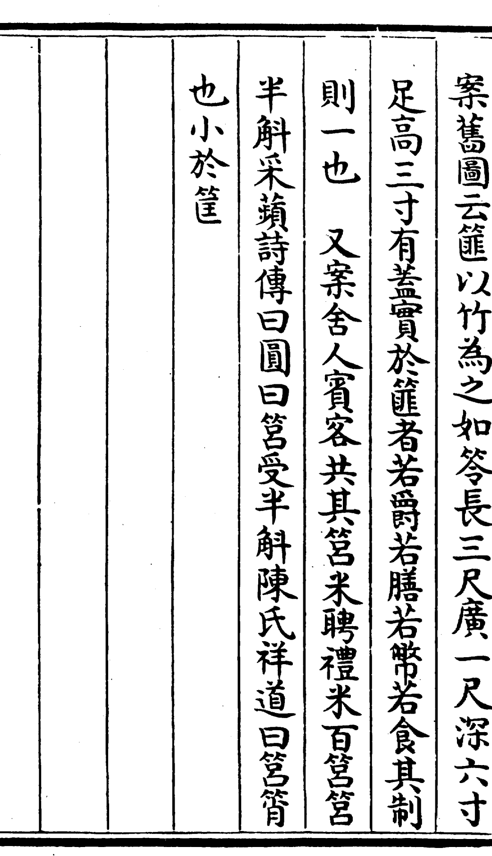


欽定四庫全書薈要卷二千四百十 經部

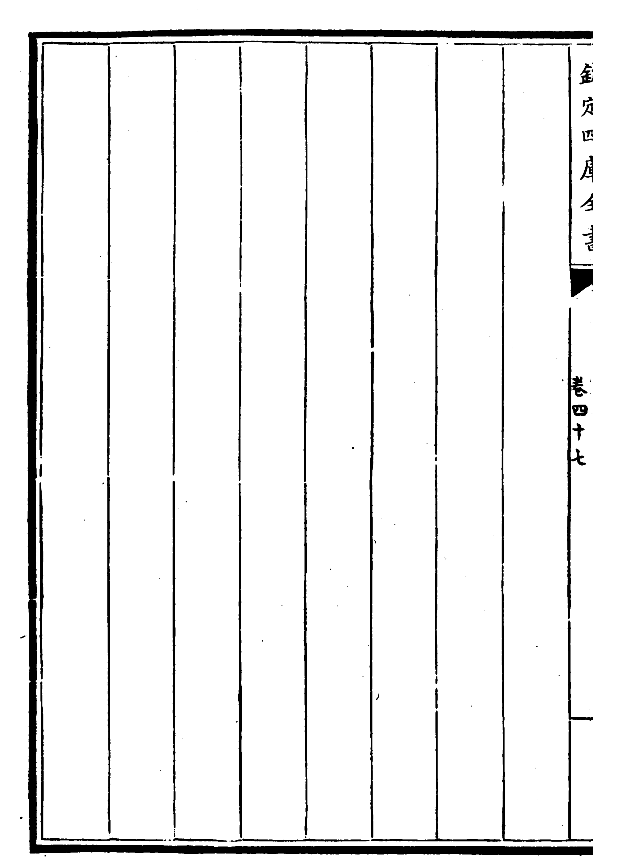
欽定周官義疏卷四十七 禮器圖三

篚

筥



案舊圖云篚以竹為之如笭長三尺廣一尺深六寸足高三寸有蓋實於篚者若爵若膳若幣若食其制則一也　又案舍人賓客共其筥米聘禮米百筥筥半斛采蘋詩傳曰圓曰筥受半斛陳氏祥道曰筥筲也小於筐

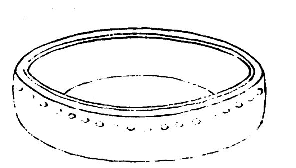


枓

案陳氏祥道曰詩維北有斗不可以挹酒漿又曰酒醴維醹酌以大斗蓋斗亦謂之勺勺非斗也勺挹於尊彝而注諸爵瓚斗挹於大器而注諸樽彝舊圖樽受五斗斗實五升勺柄長二尺四寸斗柄長三尺蓋其所傳者尚矣史記曰趙襄子令工人作為金斗長其尾可以擊人與代王飲厨人因反斗以擊代王殺之此又非先王之所謂斗

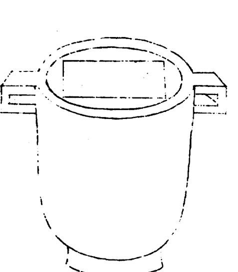


珠槃

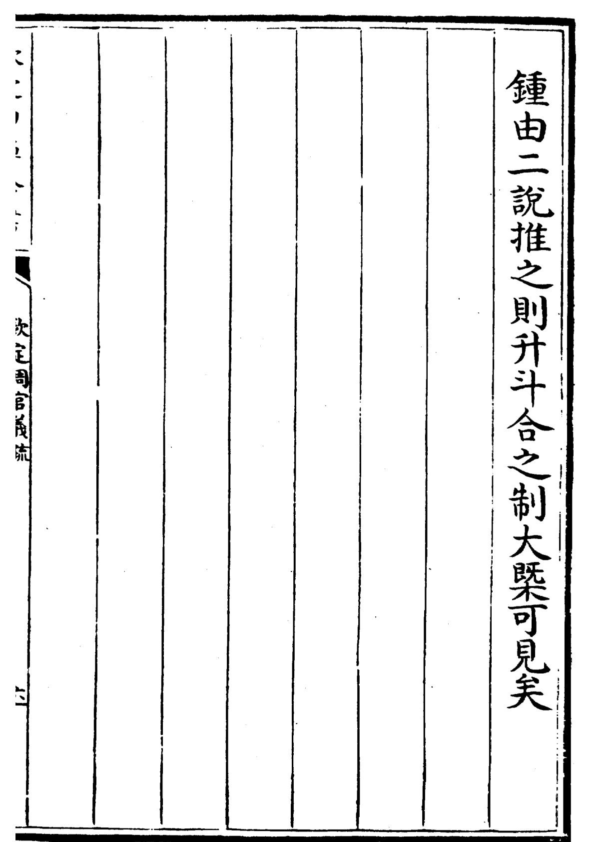


案玉府若合諸侯則共珠槃玉敦注謂敦槃以珠玉為飾合諸侯者必執牛耳取其血歃之以盟珠槃以盛牛耳尸盟者執之疏謂玉敦盛血敦槃皆以木為之鄭司農則又以敦為歃血玉器也　又案鄭注以敦為槃類疏則以盛黍稷言之朱子則以敦為杯盂之屬諸家所傳圖亦與盛黍稷之敦同據聶氏圖敦受一斗二升其盛血之敦當差小而其制則一也故不復圖又聶氏洗槃與此略異别於禮記圖詳之

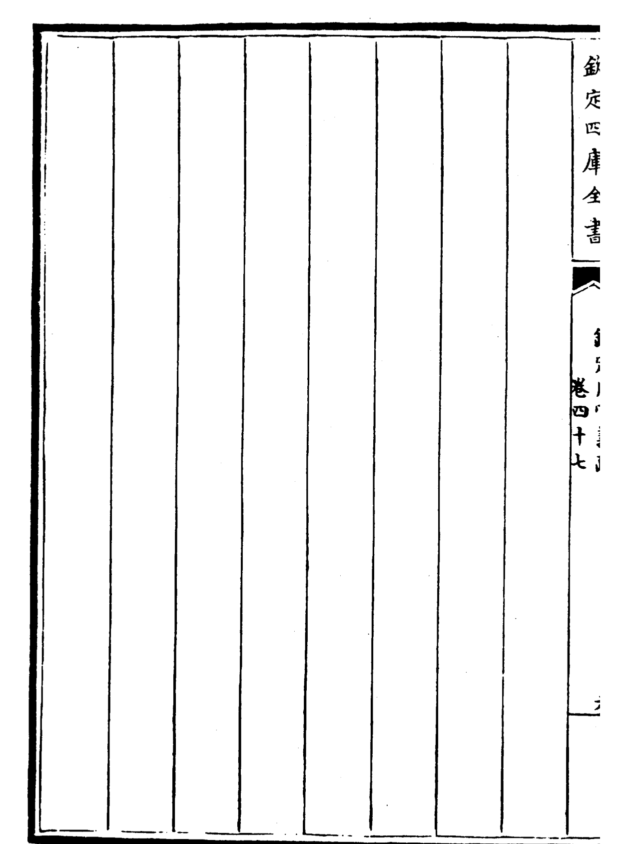
量



案陳氏祥道曰㮚氏升豆鬴止於三漢律歷志五量起於黄鍾之龠以子穀秬黍中者千二百實其龠以井水準其槩十龠為合十合為升十升為斗十斗為斛其法用銅深尺六寸方尺而圜其外旁有庣其上為斛其下斛底為斗左耳為升右耳為合龠其狀似爵其重鈞又曰鼓容十二斛槩以竹木為之五量資之以平也又聶氏崇義曰㮚氏疏云六斗四升晏子曰齊舊四量四升為豆四豆為區四區為釡四釡為

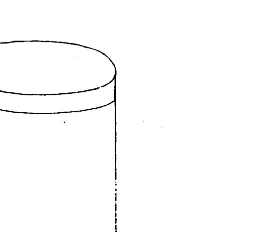


鍾由二說推之則升斗合之制大槩可見矣

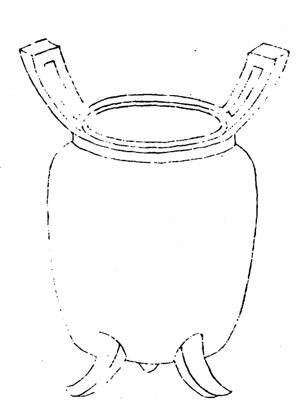


甑

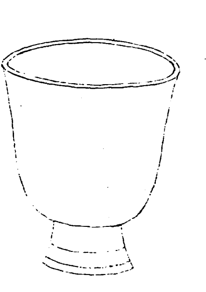
甗



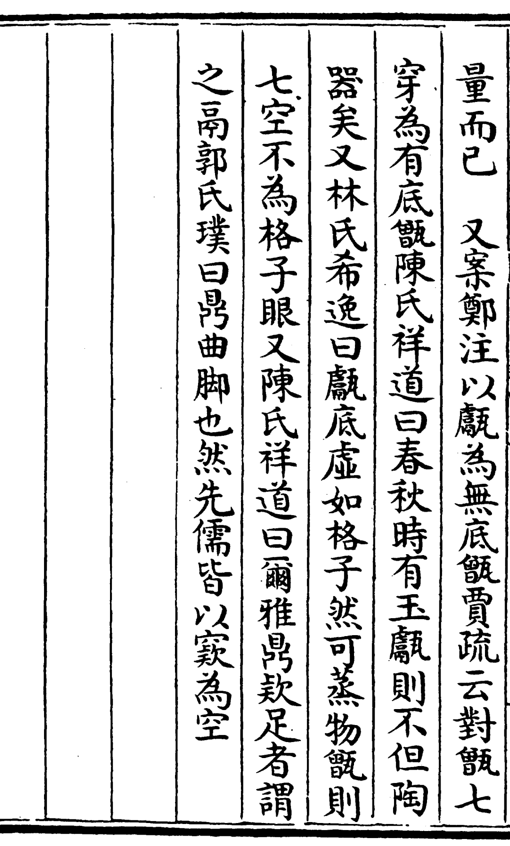
鬲



庚

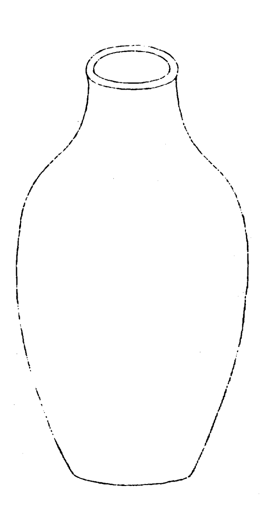


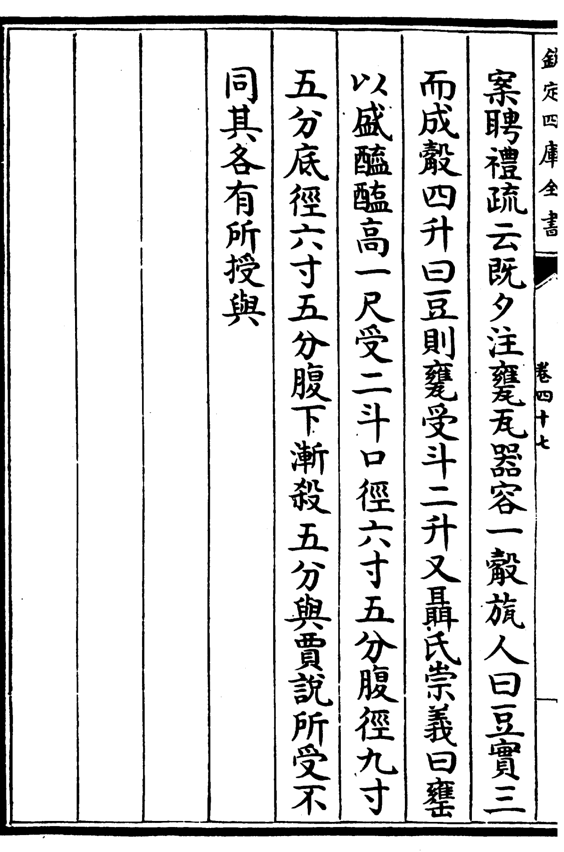
寀甗盆甑鬲庾五者皆掌自陶人則皆瓦量也據陶人五器皆厚半寸脣寸甗實二鬴鬴六斗四升是甗實一石二斗八升也盆甑實二鬴與甗同惟鬲實五𣪊注以豆實三而成𣪊言則鬲𣪊實斗二升五之則六斗也庾實二𣪊僅二斗四升則又小矣據少牢禮廩人槩甑甗陳氏祥道引孫炎說云關東謂甑為鬵則皆釜屬盆則盥盆纍盆禮經殺牲淅米之類皆用之鬲則據士喪禮為敦瓶之屬惟庾之用未聞則小



量而已　又案鄭注以甗為無底甑賈疏云對甑七穿為有底甑陳氏祥道曰春秋時有玉甗則不但陶器矣又林氏希逸曰甗底虛如格子然可蒸物甑則七空不為格子眼又陳氏祥道曰爾雅鬲款足者謂之鬲郭氏璞曰鬲曲脚也然先儒皆以窾為空

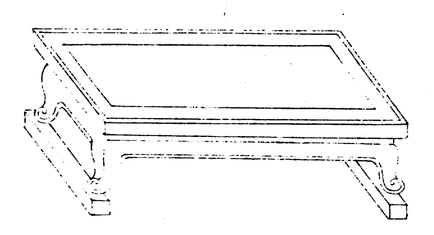
罋





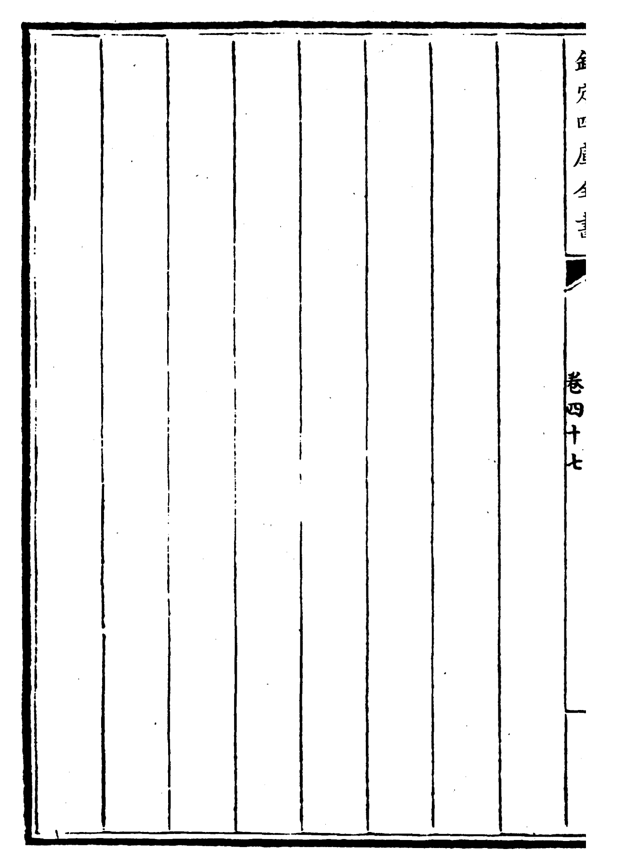
案聘禮疏云旣夕注甕瓦器容一觳旊人曰豆實三而成觳四升曰豆則甕受斗二升又聶氏崇義曰罋以盛醯醢高一尺受二斗口徑六寸五分腹徑九寸五分底徑六寸五分腹下漸殺五分與賈說所受不同其各有所授與

几

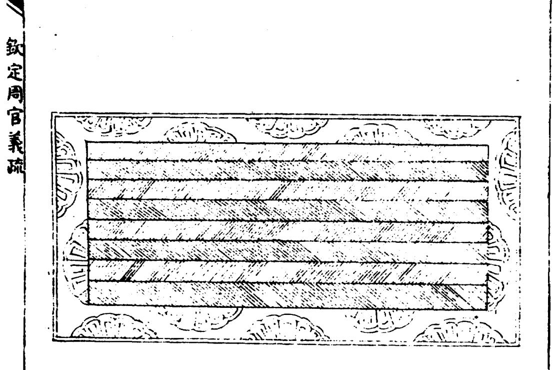


案司几筵五几詳已覲禮天子設斧依於戶牖之間左右几聘禮宰夫奉兩端以進公於序端受宰几攝之以授賓賓進訝受有司徹主人降受宰几二手橫執以授尸尸二手橫於手閒則行禮之際必授几矣王左右皆有几優至尊也諸侯而下或設之左或設之右祭祀陰事也故右之筵國賓陽事也故左之且吉事變几尚文而几必變也凶事仍几尚質而几常仍也大抵生人几在左鬼神几在右其授之受之有

節其操之辟之有儀阮氏圖云几長五尺高尺二寸廣二尺兩端赤中央黑漆馬融則云長三尺未知孰是竊謂几由手授則馬說為長　又案几不特施於行禮也燕居亦有之士喪禮所謂燕几是也不特施於燕居也行役亦有之周禮甸役右漆几春秋傳智伯怒投之以几是也案司几筵五几曰玉曰彫曰彤曰漆曰素飾殊而制一故僅以一几槩之



席



案周書王牖間見羣臣朝諸侯則重篾席（桃枝席）黼純（黼同斧繡斧黑白采純緣也）西序旦夕聽事則重底席（蒲席）綴純（雜采）東序養老饗羣臣則重豐席（傳謂筍席陳氏師凱曰下有筍席此當為莞席）畫純（五色雲氣）西夾親屬私燕則重筍席（以蒻竹之皮為之）玄紛純則王席皆二重周禮司几筵王朝覲大祭祀封國命諸侯及胙席皆莞筵（蒲筵）紛純加繅席（削蒲蒻展之編以五采）畫純加次席（桃枝席有次列成文）黼純凡三重諸侯祭祀蒲筵繢純加莞筵紛純胙席筵國賓莞筵紛純加繅席畫

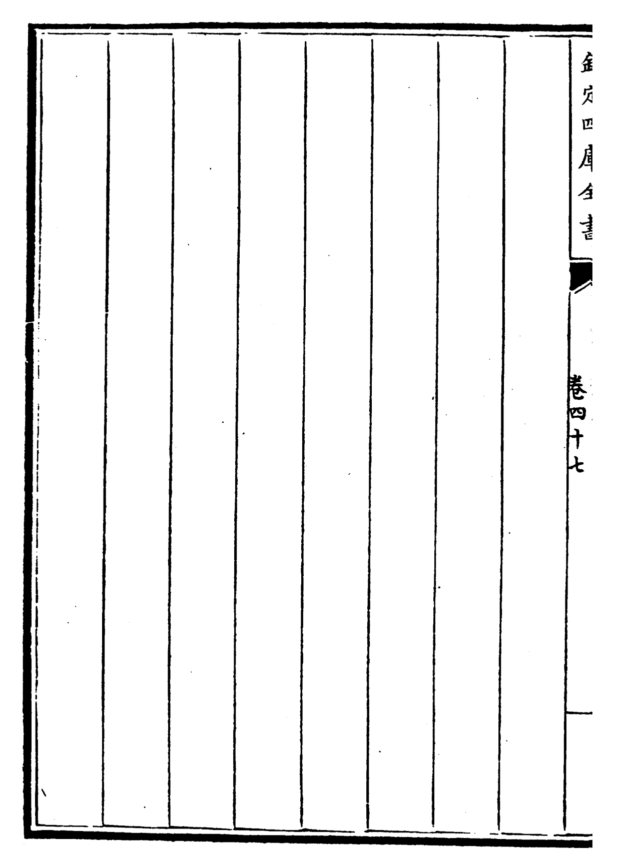
純皆二重王甸役則熊席喪事則葦席其柏注作椁席則萑黼純萑細於葦諸侯則紛純儀禮鄉飲鄉射皆蒲筵緇布純燕禮注賓席準鄉飲君席準諸侯胙席卿席如賓而重大射賓有加席公食大夫記賓席亦準鄉飲而特言常丈六尺又加萑席尋八尺玄帛純上大夫蒲筵加萑席純如下大夫注謂孤為賓如司几筵國賓席士虞禮有葦席厞亦用席禮器有越席蒲席郊特牲有蒲越稾鞂疏云今禮稾鞂祭天蒲越祭地玉藻有蒯席菲草席要之

席緣必華於席以飾必尚文也加席上席必華於下席上尊也故禮書云席莫貴於次席而次席黼純則斷割之義惟王所獨是也又席有上下公食大夫疏所謂織之自有首尾可為識記也又曲禮注云常席四人賓席一人席之大槩如此其用之有單有重有加皆於分之尊卑辨之然司几筵王有莞繅次蒲熊五席而所設止有莞繅次三重諸侯所設亦各二重而郊特牲乃云天子之席五重諸侯三重彼此互異

故賈疏以郊特牲為大祫之席也然據郊特牲又言大饗君席三重則不止於祫矣大夫再重故鄉飲鄉射遵者及燕禮大射卿皆重其燕禮大夫不重者大夫之席繼賓賓席不重故大夫亦不重也公食聘賓其重宜矣其大夫不重為賓降也而君亦有為聘賓降者郊特牲所謂三獻之介君專席而酢焉是也又禮器云鬼神之祭單席故司几筵葦席士虞禮室中之席皆不言加其蒲越藁鞂亦不加可知餘居恒坐

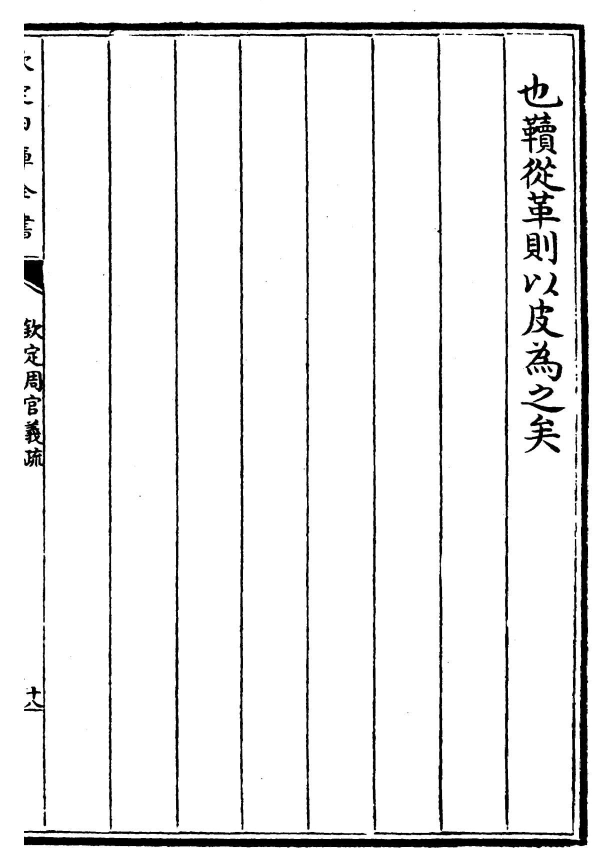
席亦不加賓至則加故曲禮曰客徹重席又據鄭注云鋪陳曰筵藉之曰席賈疏云初在地一重謂之筵重在上者謂之席故諸經加席為席也然士冠禮單席亦曰就筵是對文則筵席別散文則通也又據禮器孔疏謂儀禮一種席皆稱重故燕禮注云重席重蒲筵所以鄉射大夫辭加席亦是一種席稱加者以上云公三重大夫再重故變云加是可知重與加之分非定論也至所云席有兩則稱兩重席有一則稱

一重席於經無考又據公食記云蒲筵常加萑席尋則加席視下席為窄蓋以明著其為加耳禮書云筵席之制短不過尋長不過常中者不過九尺考工記匠人度九尺之筵是也純緣之制上不過黼下不過緇布是矣抑不知席之制亦尊不過次卑亦不過蒲衽亦席類禮書云衽於文從衣與簟不同然不可考矣　又案席必有織組文公食禮云皆卷自末注以末為經之所終則其經緯可識但其制莫詳故以一席槩之

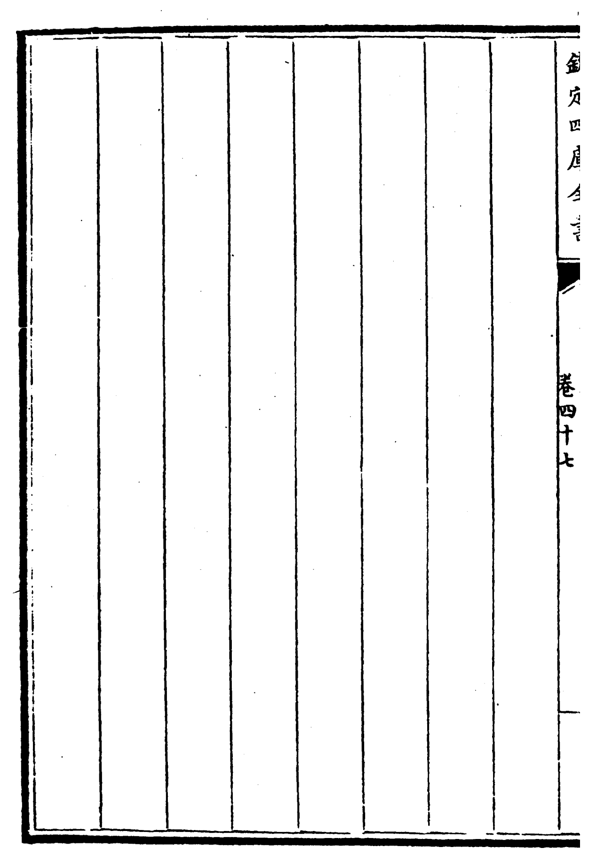


筮

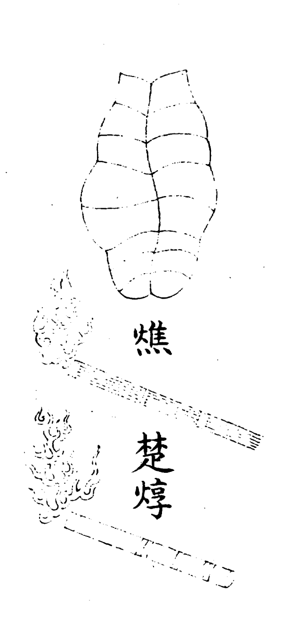
案說卦傳云聖人幽贊於神明而生蓍其生也守以靈龜護以卿雲禮記謂假爾泰筮尊之也其數五十其用四十有九其筮也有分掛揲扐及錯綜參伍引伸觸類之法天子蓍長九尺諸侯七尺大夫五尺士三尺故儀禮有立筮坐筮之不同周禮大卜掌連山歸藏周易三易之法史及筮人卦者占者分掌之儀禮士冠筮人執筮抽上韇少牢史先抽上韇後抽下韇韇長視蓍如天子蓍九尺則上下韇各四尺五寸



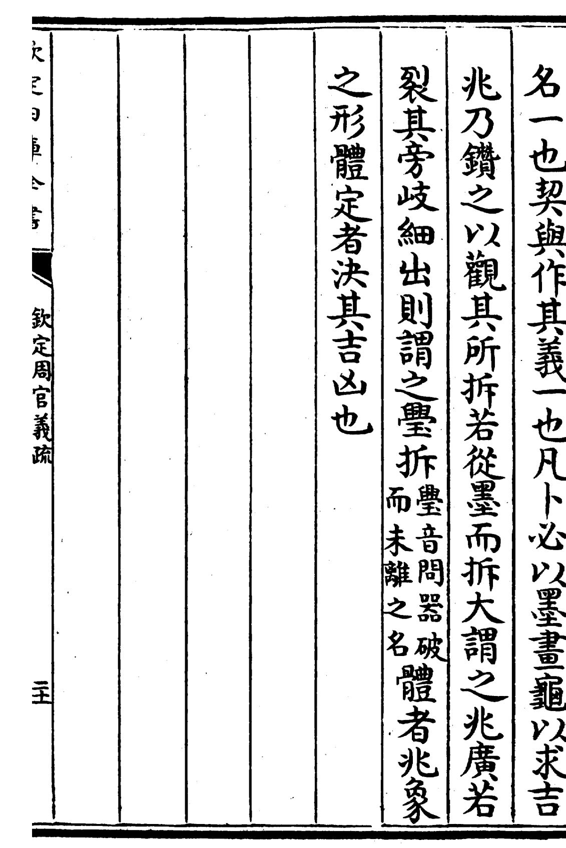
也韇從革則以皮為之矣



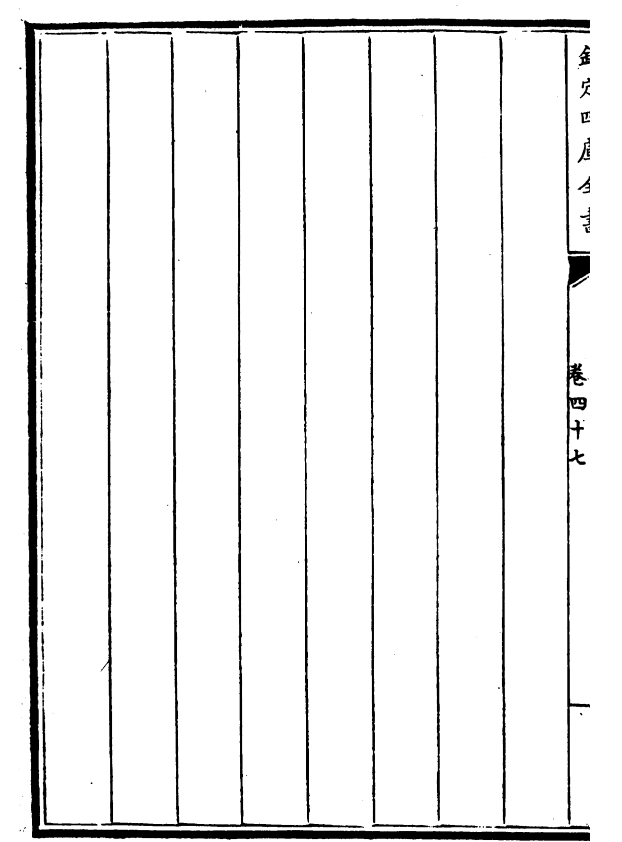
龜



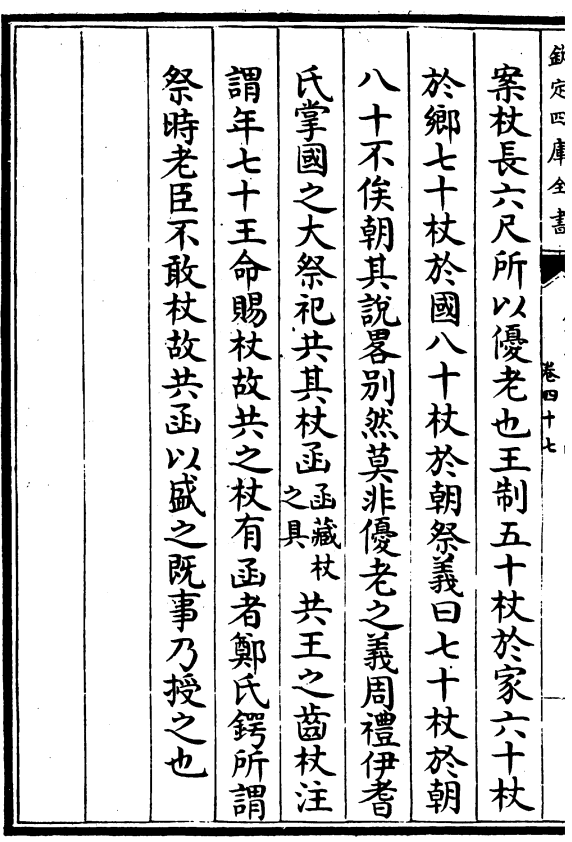
案禮記玉藻云卜人定龜史定墨君定體周禮卜師掌開龜之四兆一曰方兆二曰功兆三曰義兆四曰弓兆龜人掌六龜之屬各有名物天龜曰靈屬地龜曰繹屬東龜曰果屬西龜曰靁屬南龜曰獵屬北龜曰若屬凡取龜用秋時攻龜用春時菙氏掌共燋契以待卜事凡卜以明火爇燋遂歙其焌契以授卜師蓋燋者燃火之炬也契者灼龜之木也契謂之焌亦謂之楚焞楚其材也焞其體也契其用也焌與焞其



名一也契與作其義一也凡卜必以墨畫龜以求吉兆乃鑽之以觀其所拆若從墨而拆大謂之兆廣若裂其旁岐細出則謂之璺拆璺音問器破而未離之名體者兆象之形體定者決其吉凶也

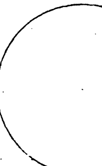


杖



案杖長六尺所以優老也王制五十杖於家六十杖於鄉七十杖於國八十杖於朝祭義曰七十杖於朝八十不俟朝其說畧别然莫非優老之義周禮伊耆氏掌國之大祭祀共其杖函函藏杖之具共王之齒杖注謂年七十王命賜杖故共之杖有函者鄭氏鍔所謂祭時老臣不敢杖故共函以盛之既事乃授之也

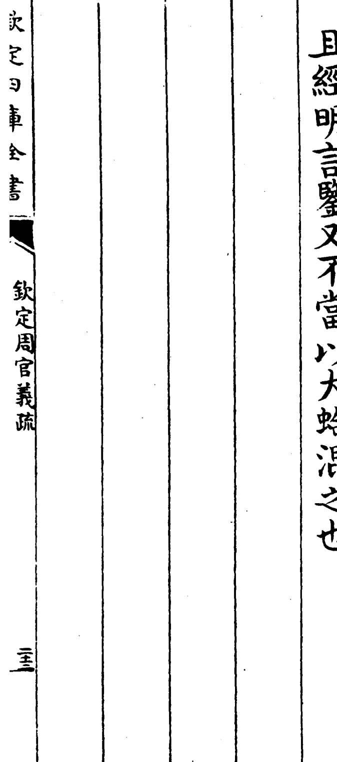
夫遂　　鑒



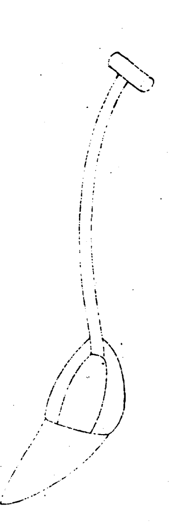


案内則事佩有金燧木燧皆取火器金燧鏡也木燧鑽火器也金燧在周禮司烜氏謂之夫遂所謂以夫遂取明火於日以鑒取明水於月以共祭祀之明盞明燭明水是也注皆以鏡言之又以鑒為方諸陳氏祥道因方諸說謂鑒體方夫遂圜且引王充論衡曰陽燧取火於日方諸取水於月相去甚遠而火至水來者氣感之也其說是矣乃又引高誘淮南注說以方諸陰燧為大蛤謂熟摩向月則水生以銅盤受之

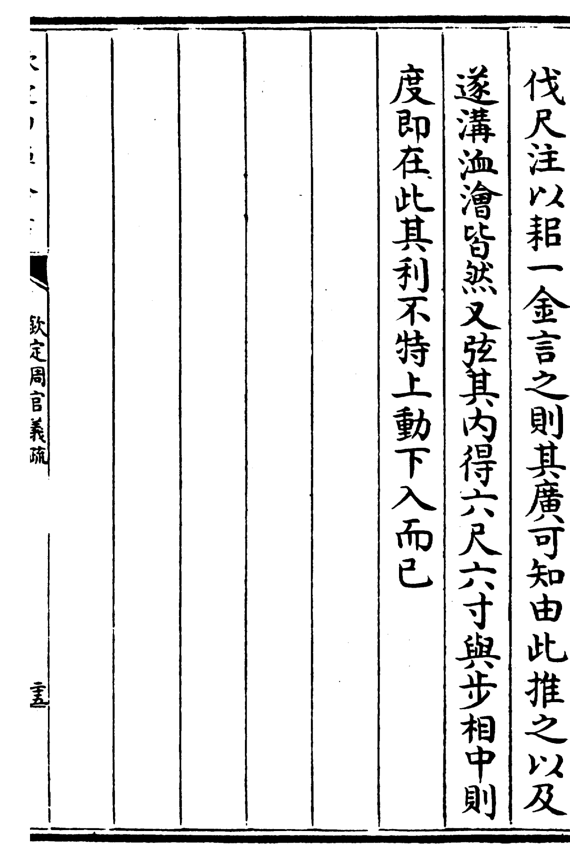
下水數石此淮南子所謂方諸見月則津而為水也不知祭取致潔古聖人舍江湖川瀆而求之月惟其潔耳若蛤之津而為水則血肉之餘胡得謂之明水且經明言鑒又不當以大蛤混之也



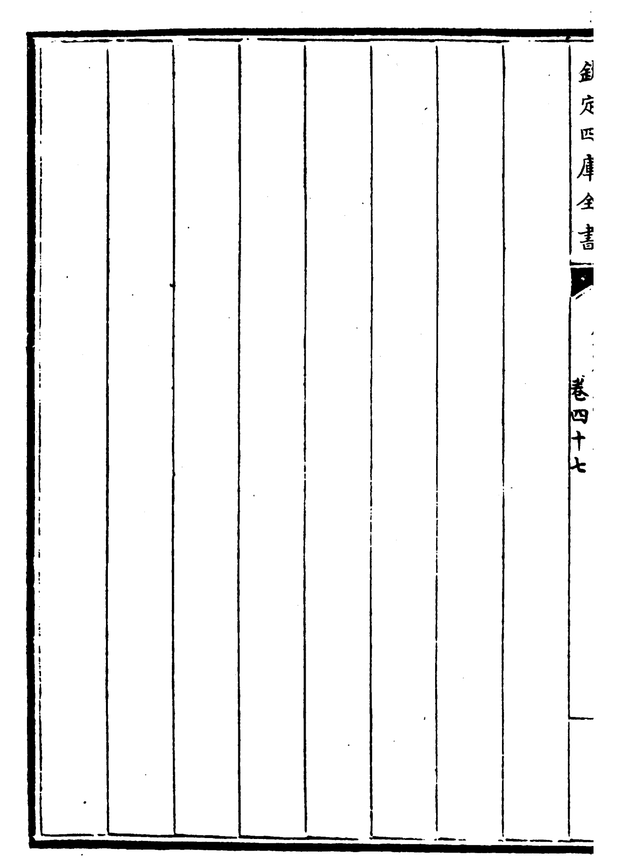
耒耜



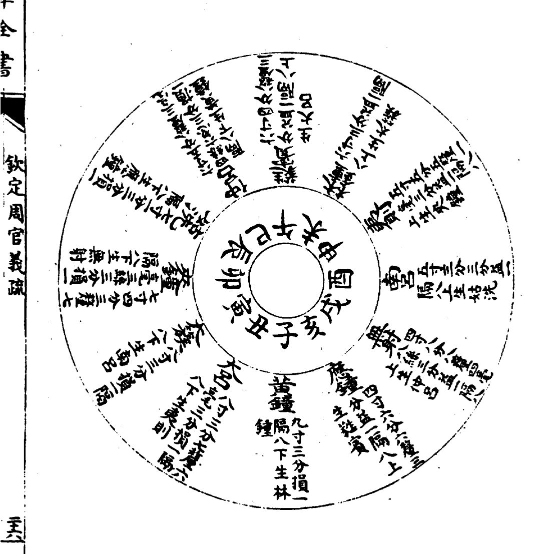
窾繫傳神農氏斲木為耜揉木為耒耒耨之利以教天下蓋取諸益考工車人專官為之儀禮士喪又繼明器而陳之階下月令耕耤則天子親載之參保介之御間蓋重之也據車人庛同耜長尺二寸中直者三尺有三寸上句者二尺有二寸蓋耒下前曲接耜手執處為句庛刺也耒下有金古惟一金不岐主於入土故以刺名然據繫傳第言斲木則創制之始無金後人踵而增耳匠人云耜廣五寸二耜為耦一耦之



伐尺注以耜一金言之則其廣可知由此推之以及遂溝洫澮皆然又弦其内得六尺六寸與步相中則度即在此其利不特上動下入而已



律呂相生



案禮記禮運曰五聲六律十二管還相為宫周禮太師掌六律六同以合陰陽之聲子月建黄鐘而辰在星紀丑月建大吕而辰在元枵寅月建太簇而辰在娵訾亥月建應鍾而辰在析木辰月建姑洗而辰在大梁酉月建南吕而辰在壽星午月建蕤賓而辰在鶉首未月建林鍾而辰在鶉火申月建夷則而辰在鶉尾巳月建中吕而辰在實沈戌月建無射而辰在大火卯月建夾鐘而辰在降婁辰與建交錯貿處如

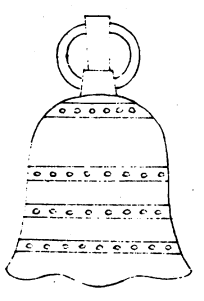
表裏然是其合也其相生則以陰陽六體為之黄鍾初九下生林鍾之初六林鍾又上生太簇之九二太簇又下生南吕之六二南吕又上生姑洗之九三姑洗又下生應鍾之六三應鍾又上生蕤賓之九四蕤賓又上生大吕之六四大吕又下生夷則之九五夷則又上生夾鍾之六五夾鍾又下生無射之上九無射又上生中吕之上六同位者象夫妻異位者象子母所謂律取妻而吕生子也凡下生者三分去一上

生者三分益一五下六上乃一終矣十二律惟黄鐘九寸林鐘六寸大簇八寸皆全寸而無餘分此三統之道也陳氏祥道曰黄鐘至大簇陽之陽也林鐘至應鐘陰之陰也陽之陽陰之陰則陽息陰消之時陽常下生而有餘陰常上生而不足蕤賓至無射則陰之陽也大呂至中呂則陽之陰也陰之陽陽之陰則陽消陰息之時陽常上生而不足陰常下生而有餘然則自子午以左皆上生子午以右皆下生矣

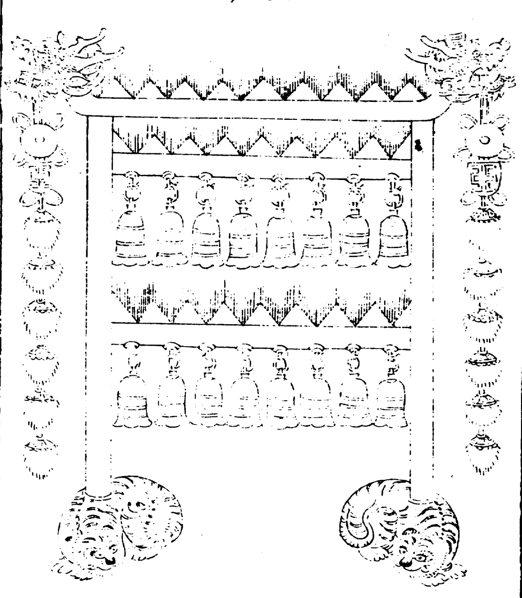
鐘

衡
甬上謂之衡
三分甬圍去一以為衡圍
旋
鐘縣謂之旋
旋蟲謂之幹
旋飾以蟲
以其鉦之長為之甬長
注謂兼衡言之以鉦間為甬大長故也又以其甬長為之圍三分甬長二在上一在下以設其旋
注旋當甬之中央
甬
舞上謂之甬
篆
舞
廣
舞間之方得銑間之四
鐘帶謂之篆
介于鼓鉦舞甬之間凡四
四帶間有鍾乳各九凡三十六乳所謂篆間謂之枚謂之景也
篆
鉦
鉦間得銑間之八
篆
鼓
于上所擊之處曰𢳆𢳆謂之隧隧在鼓中
鼓間之方得銑間之六
大鐘十分其鼓間以其一為之厚小鐘十分其鉦間以其一為之厚六分其厚以其一為之深而圜之
篆
銑
鐘口十者其長十六銑間其廣八
林云去兩角有紋處各一分
于
銑間謂之于
銑
兩欒謂之銑
蓋鐘口兩角
十分銑去二以為鉦又去二以為之鼓間又去二以為舞廣

鎛

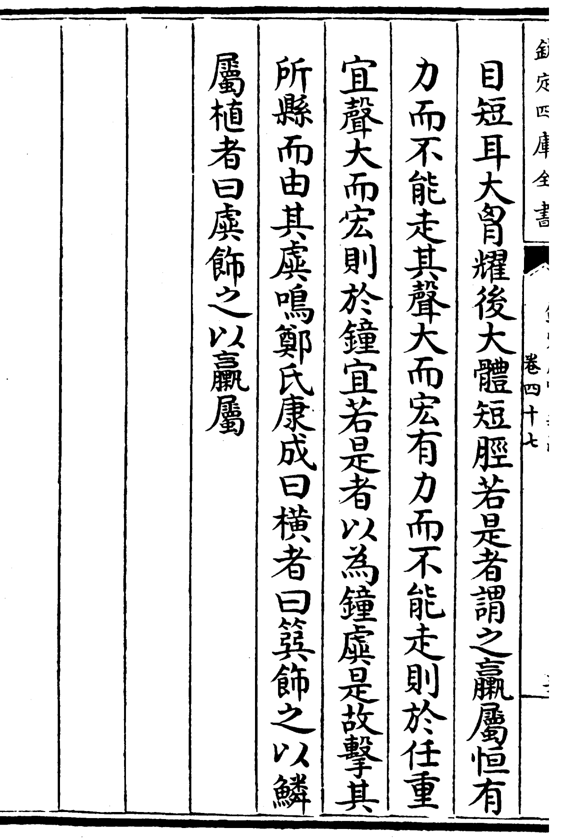


編鐘簨虡



案禮記樂記云鐘聲鏗鏗以立號號以立橫橫以立武周官鍾師掌金奏考工記鳧氏為鍾兩欒謂之銑銑閒謂之于于上謂之鼓鼓上謂之鉦鉦上謂之舞舞上謂之甬甬上謂之衡鍾環謂之旋蟲旋蟲謂之幹鍾帶謂之篆篆閒謂之枚枚謂之景于上之攠謂之隧十分其銑去二以為鉦以其鉦為之銑閒去二分以為之鼓閒以其鼓閒為之舞脩去二分以為舞廣以其鉦之長為之甬長以其甬長為之圜三分其圜

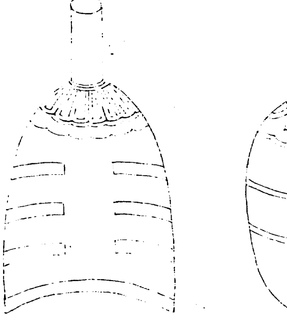
去一以為衡圍大鐘十分其鼓閒以其一為之厚六分其厚以其一為之深蓋銑也于也鉦也鼓也舞也鐘之體也甬與衡鐘之柄也國語單穆公曰先王之制鐘也大不出鈞重不過石律度量衡於是乎生樂器待律然後制而律度又待鐘然後生故有十二辰之鐘以應十二月之律十二月之鐘大鐘也大鐘特縣詩書爾雅所謂鏞是也非十二辰之鐘則為編鐘十六枚周禮所謂編鐘是也梓人職云厚唇弇口出

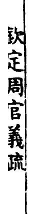


目短耳大胷燿後大體短脛若是者謂之鸁屬恒有力而不能走其聲大而宏有力而不能走則於任重宜聲大而宏則於鐘宜若是者以為鐘虡是故擊其所縣而由其虡鳴鄭氏康成曰橫者曰筍飾之以鱗屬植者曰虡飾之以鸁屬

金錞

金鐲





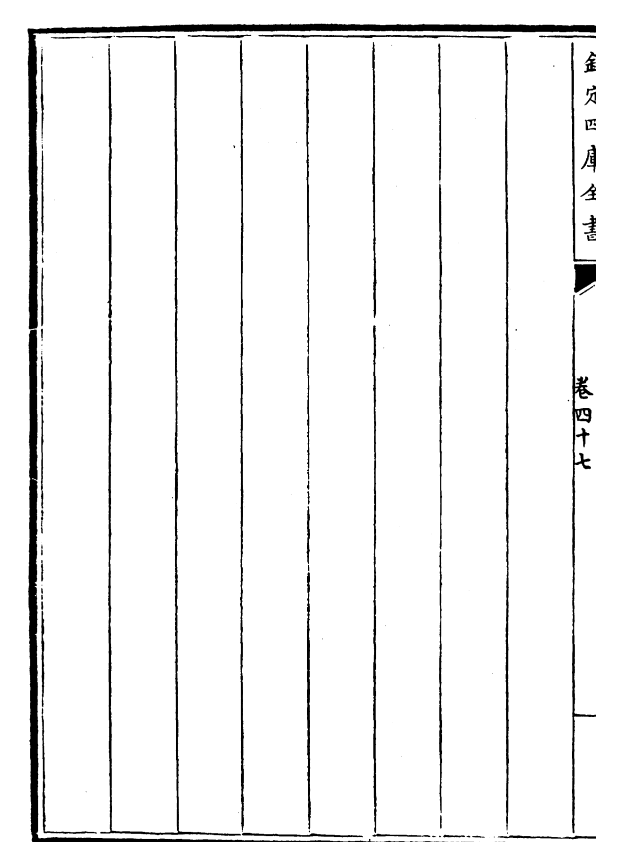
金鐃

金鐸

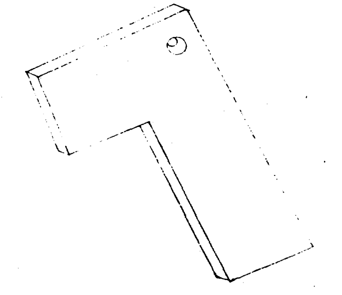
案廣雅云錞如鐘而有舌又聶氏崇義曰鼓人以金錞和鼓注云錞錞于也圜如碓頭大上小下樂作鳴之與鼓相和又陳氏祥道曰周禮小師掌六樂之聲節與其和和錞于也國語曰戰以錞于丁寧儆其民也又黄池之會吳王親鳴鐘鼓丁寧錞于振鐸則兵法固用錞矣漢大予樂有之又鼓人以金鐲節鼓大司馬職公司馬執鐲軍行鳴鐲詩曰鉦人伐鼓國語曰鼓丁寧春秋傳曰射汏輈而著於丁寧說文曰鐲

鉦也韋昭曰丁寧鉦也然則鉦也丁寧也皆鐲之異名鄭康成曰鐲如小鐘軍行鳴之以為鼓節又鼓人以金鐃止鼓鄭康成曰鐃如鈴無舌有秉執而鳴之以止鼓說文曰鉦鐃也鐃小鉦也似鈴柄中上下通樂記曰始奏以文則登歌清廟之類也復亂以武則下管象之類也鄭氏以文為鼓武為鐃豈其然乎又鼓人以金鐸通鼓大司馬職曰兩司馬執鐸又曰三鼓摝鐸三鼓振鐸司馬法曰鼓聲不過閶鼙聲不過

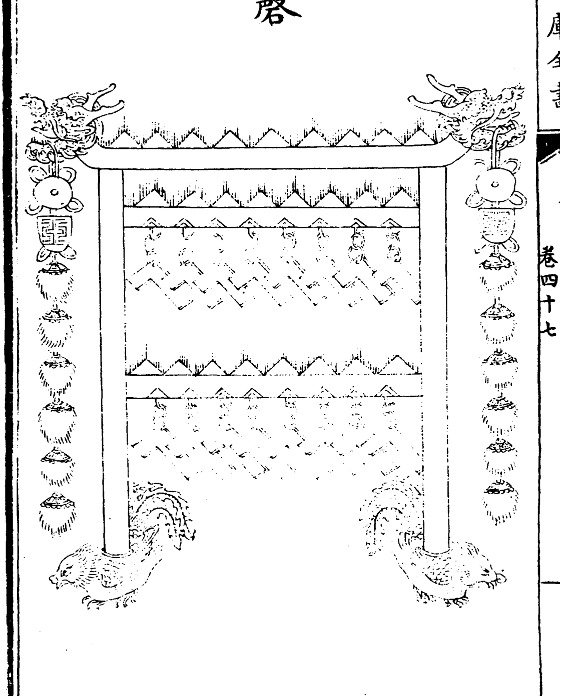
閭鐸聲不過琅鄭康成許愼皆曰鐸大鈴也葢鐸有金鐸木鐸金鐸舌以金木鐸舌以木金鐸振武事若司馬之振鐸摝鐸掩上振之謂之摝黄池之會官師振鐸是也小宰徇以木鐸鄉師以木鐸徇於市朝樂記曰天子夾振之鄭氏謂王與大將夾舞者振鐸以為節鐸雖用之於樂然非王與大將振之也晉荀氏得趙人牛鐸然後能諧樂則古人之為鐸鐲鐃錞施於聲律皆有當也



磬

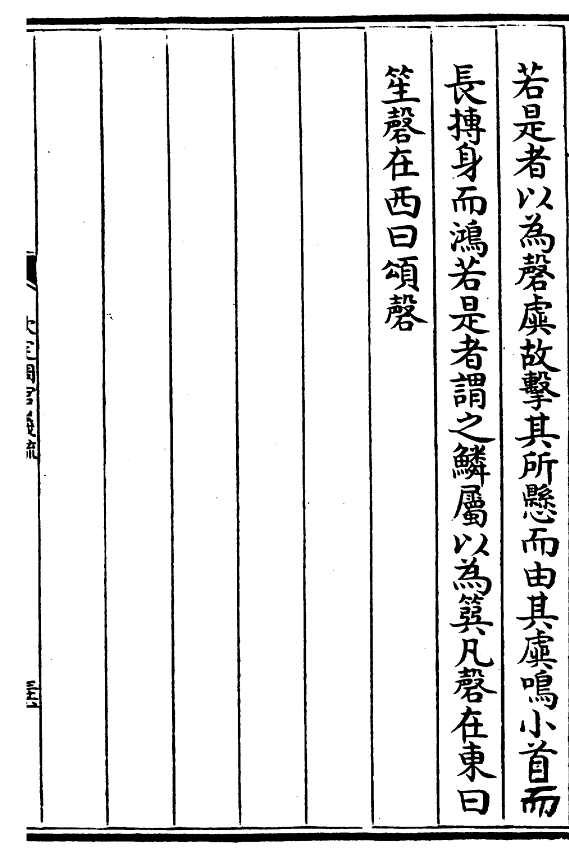


編磬

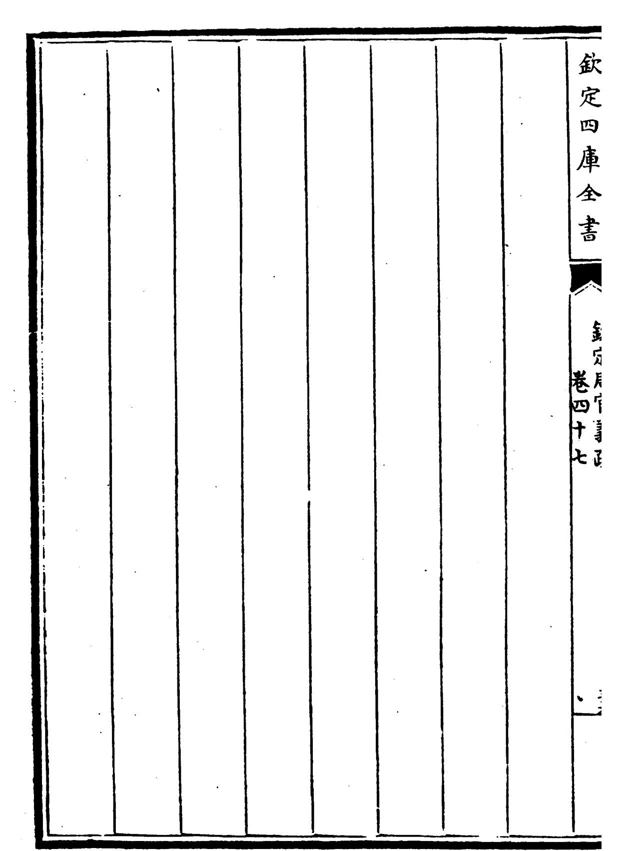


案禮記樂記曰石聲磬磬以立辨辨以致死考工記磬氏為磬倨句一矩有半其博為一股為二鼓為三三分其股博去一以為鼓博三分其鼓博以其一為之厚已上則摩其旁已下則摩其耑鄭氏注曰先度一矩為句一矩為股而求其絃既而以一矩有半觸其絃則磬之倨句也磬有大小此假矩以定倨句非用其度也蓋鐘圓中規磬方中矩則倨句一矩有半觸其絃也其博為一疑一律也股為二後長二律也

鼓為三前長三律也股非所擊也短而博鼓其所擊也長而狹鄭司農云股磬之上大者鼓其下小者康成曰股與鼓小大長短雖殊而其厚均也大戴禮曰懸一磬而尚拊則堂上有特懸磬矣小胥職云凡懸鐘磬半為堵全為肆注云鐘磬偏懸之二八十六枚而在一簨虡謂之堵鐘一堵磬一堵謂之肆梓人云銳喙決吻數目顧脰小體騫腹若是者謂之羽屬恒無力而輕則於任輕宜其聲清揚而遠聞則於磬宜



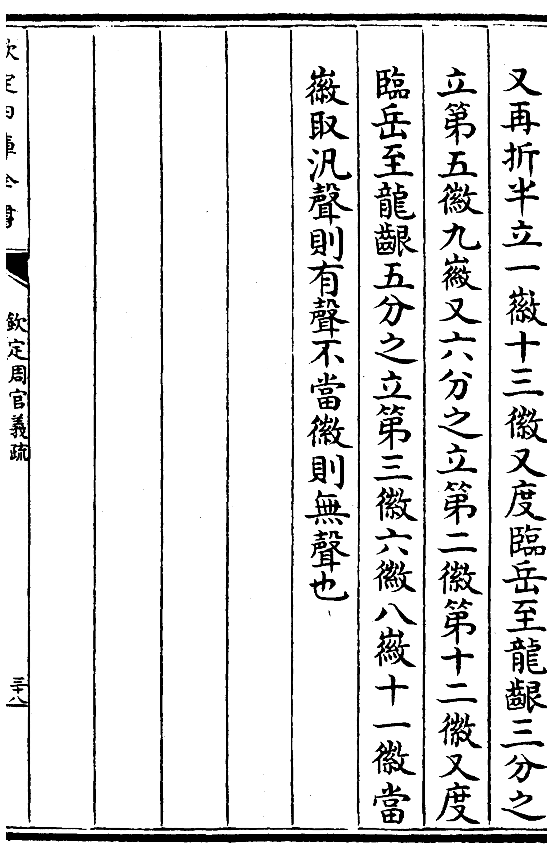
若是者以為磬虡故擊其所懸而由其虡鳴小首而長搏身而鴻若是者謂之鱗屬以為筍虡凡磬在東曰笙磬在西曰頌磬



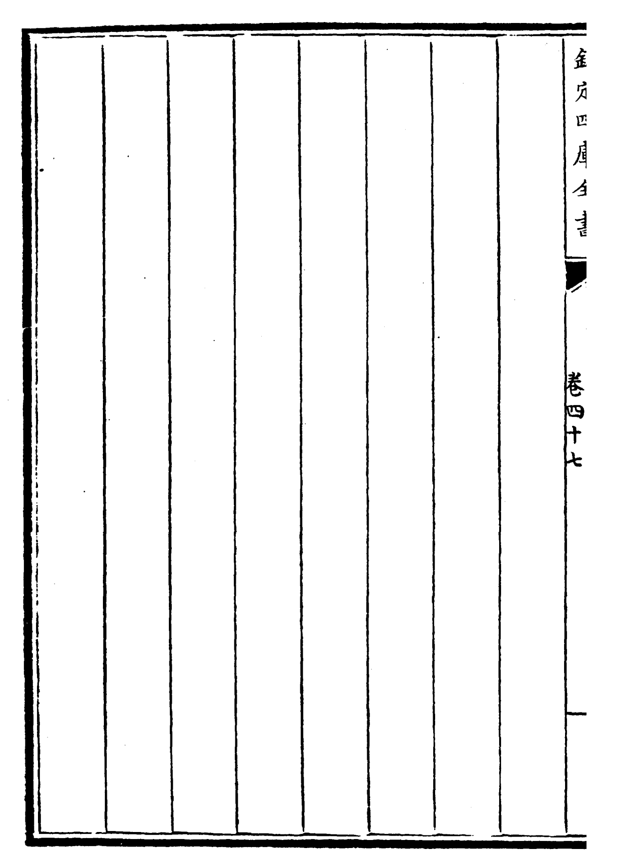
琴



案禮記樂記曰舜作五絃之琴以歌南風琴操云伏羲造廣雅云琴長三尺六寸六分象三百六十六日廣六寸象六合又風俗通曰七絃法七星聶氏崇義曰舊圖謂舜作五絃周文王又加二絃曰少宫少商蔡邕復增二絃故有九絃二絃大次三絃小次四絃尤小蔡邕本傳無文未知何據桓譚新論云今琴四尺五寸法四時五行　又案琴徽稱琴體為之自臨岳至龍齦折半立第七徽又各折半立第四徽十徽



又再折半立一㣲十三徵又度臨岳至龍齦三分之立第五徵九㣲又六分之立第二徵第十二徵又度臨岳至龍齦五分之立第三徵六徵八㣲十一徵當㣲取汎聲則有聲不當徵則無聲也

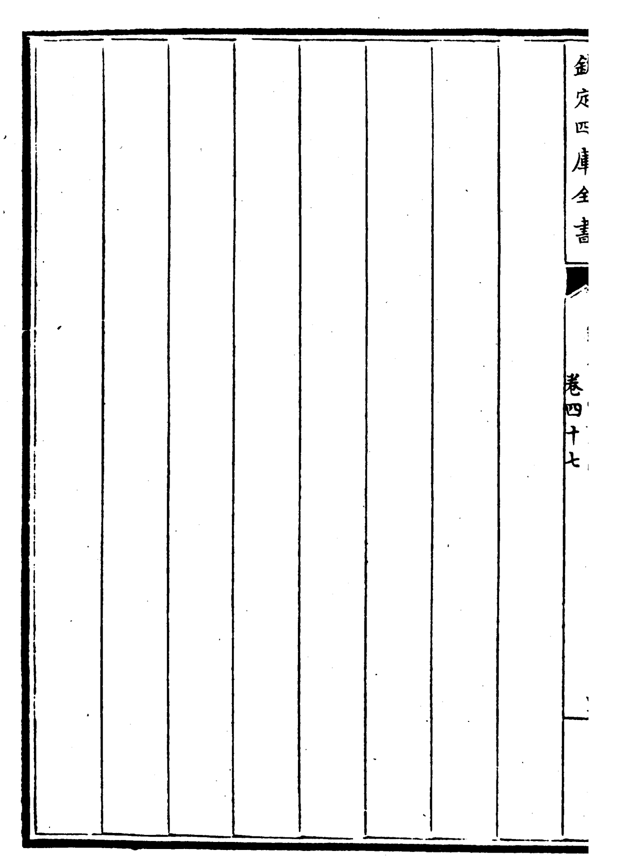


瑟

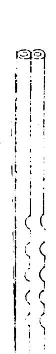


案禮記樂記曰清廟之瑟朱絃而疏越有遺音者矣鄉飲酒禮燕禮皆有人左何瑟尚書大傳曰大瑟朱絃疏越盖越瑟底孔也疏達通之也朱絃練而朱之也絲不練則勁而聲清練則熟而聲濁孔小則聲急大則聲遲故歌清廟之詩所彈之瑟疏越以遲其聲然後不至於太急練絲以濁其聲然後不失之太清也世本曰庖犧作瑟五十絃黄帝使素女鼓之哀不自勝乃破為二十五絃具二均聲爾雅曰大瑟謂之

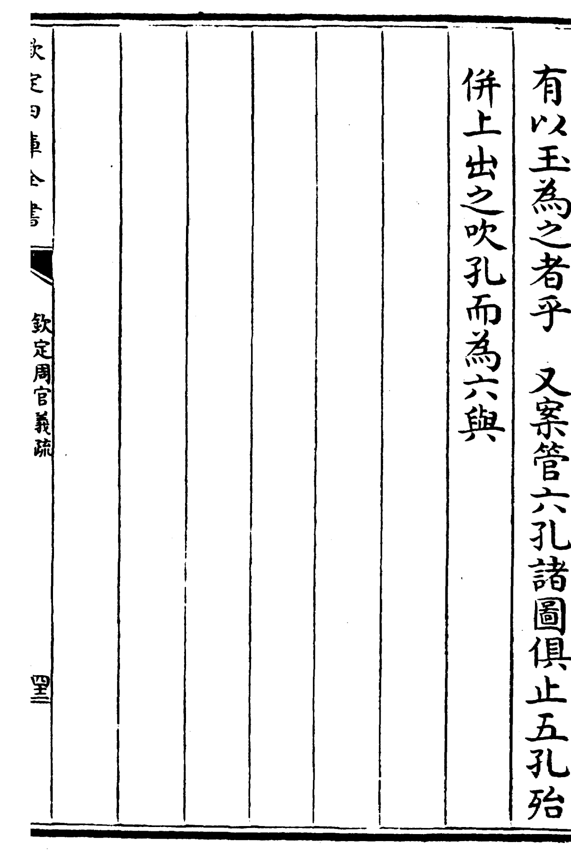
灑舊圖云瑟長八尺一寸廣一尺八寸二十三絃其常用者十九絃其餘四絃謂之番番嬴也頌瑟則長七尺二寸廣尺八寸二十五絃盡用之



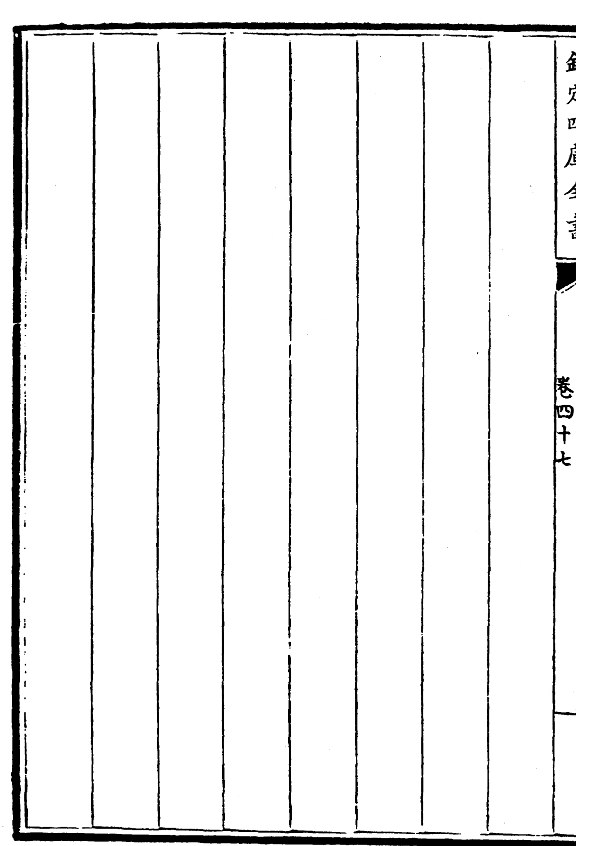
管



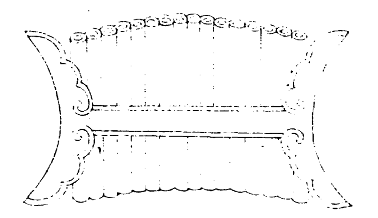
案禮記明堂位下管象樂記曰從以簫管前此虞書曰下管周禮小師掌教管笙師掌吹管大司樂有孤竹孫竹陰竹之管燕禮大射禮皆下管新宫蓋匏竹在下故於堂下吹管以播之也鄭司農曰管如篪六孔說文亦曰管六孔十二月之音鄭氏康成曰管如笛而小併兩而吹之今大予樂有焉廣雅云管象簫長尺圍寸八孔無底夫併兩吹之則象簫之說信矣而八孔之說則未確也且管或作琯則古者之管殆



有以玉為之者乎　又案管六孔諸圖俱止五孔殆併上出之吹孔而為六與

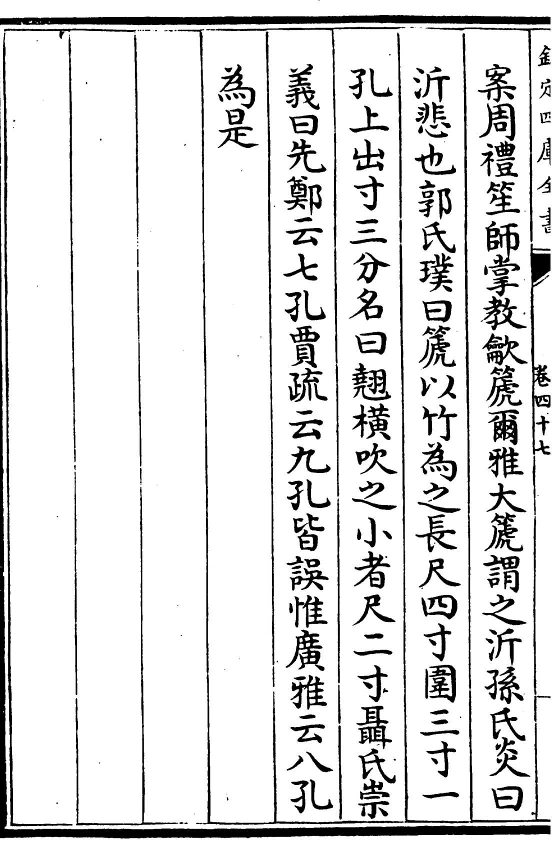


簫



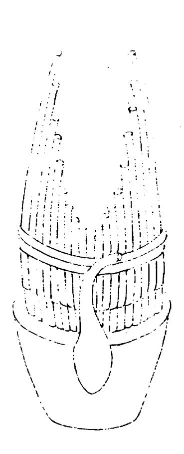
案禮記月令仲夏之月均管簫樂記曰從以簫管周禮小師掌教簫笙師掌吹簫詩簫管備舉爾雅云大簫謂之言小者謂之筊舊圖云雅簫長尺四寸二十四彄頌簫長尺二寸十彄博雅云簫大者二十四管無底小者十六管有底蔡氏邕曰簫編竹有底長則濁短則清以蠟蜜實其底而增損之則和蓋皆述其所傳然也風俗通云舜作竹簫以象鳳翼則簫之來也久矣

篪

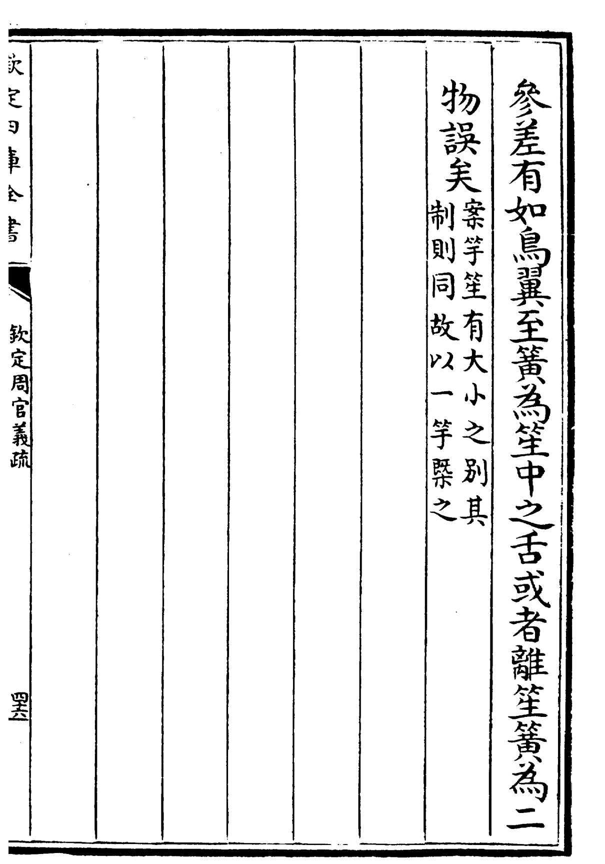


案周禮笙師掌教龡篪爾雅大篪謂之沂孫氏炎曰沂悲也郭氏璞曰篪以竹為之長尺四寸圍三寸一孔上出寸三分名曰翹横吹之小者尺二寸聶氏崇義曰先鄭云七孔賈疏云九孔皆誤惟廣雅云八孔為是

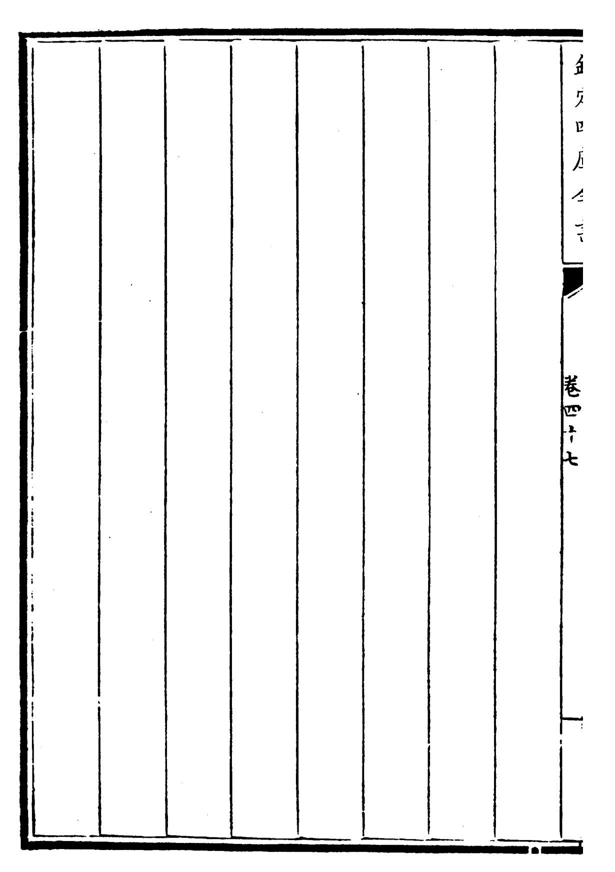
竽



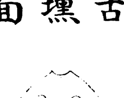
案竽笙之大者禮記月令仲夏調竽笙周禮笙師掌教龡竽先鄭云竽三十六簧賈疏竽長四尺二寸鄭康成云竽管類用竹為之形參差象鳥翼韓非曰竽者五聲之長故竽先則鐘瑟皆隨竽唱則諸樂皆和蓋後世之樂然也竽三十三管宮管在中央又禮記明堂位女媧之笙簧詩小雅曰吹笙鼓簧爾雅云大笙謂之巢小者謂之和郭氏璞注列管匏中施簧管端大者十九簧小者十三簧舊圖云笙長四尺謂管

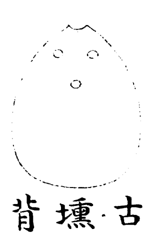


參差有如鳥翼至簧爲笙中之舌或者離笙簧爲二物誤矣案竽笙有大小之別其制則同故以一竽槩之

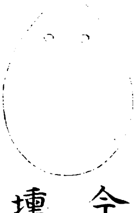


古壎面





古壎背

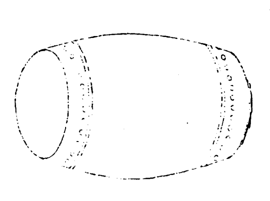


今壎



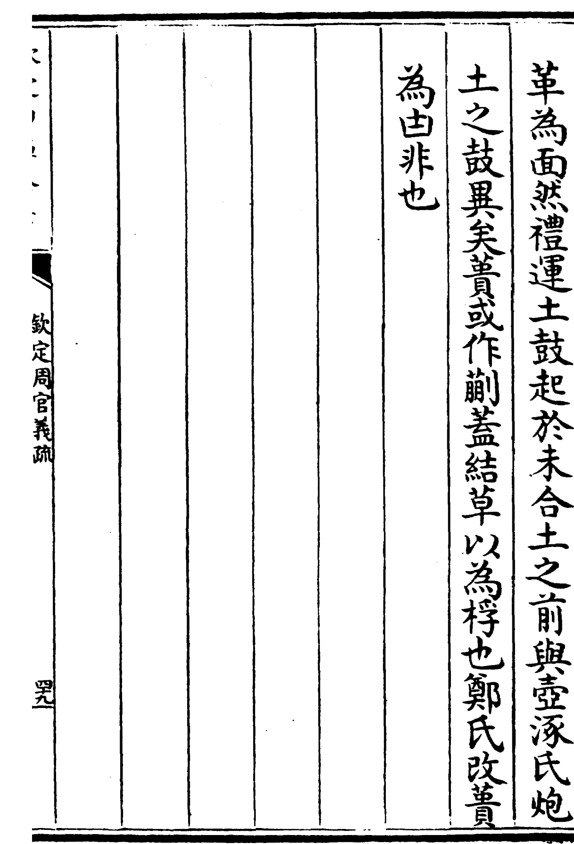
案禮記樂記云聖人作為壎篪周禮小師掌教塤注云塤燒土為之大如鴈卵謂之雅塤郭氏璞爾雅注云大如鵞子鋭上平底形如稱錘小者如雞子謂之頌塤凡六孔上一前三後二世本云暴辛公作塤圍五寸半長三寸四分　又案白虎通曰壎坎音也壎在十一月陽氣於黄泉之下薫蒸而萌唐樂志曰壎曛也立秋之音萬物將曛黄也然壎土也土位於坤而時立秋則唐志之說是而白虎通之說非也

土鼓

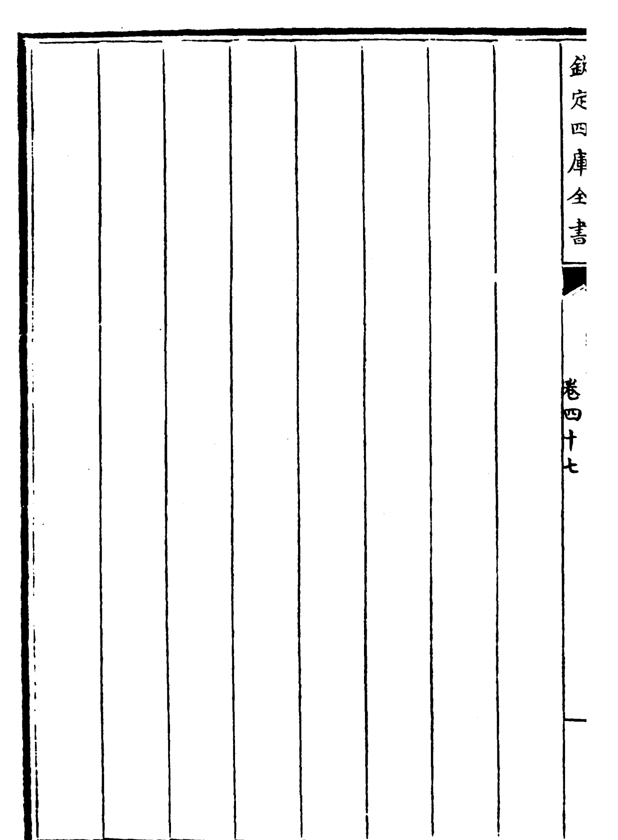


蕢桴

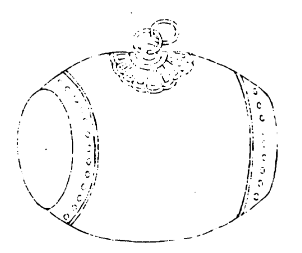
案禮記禮運曰夫禮之初始諸飲食蕢桴土鼓猶若可以致其敬於鬼神明堂位曰土鼓蕢桴葦籥伊耆氏之樂也周禮籥章春秋擊土鼓吹豳詩以逆暑迎寒祈年吹豳雅擊土鼓以樂田畯祭蜡吹豳頌擊土鼓以息老物蓋樂之作本於籥始於土鼓而周家王業之興本於豳逆暑迎寒祈年皆本始民事蜡息老物則使之反本而已故所擊者土鼓而擊之者蕢桴也土鼓築土為之也杜子春曰土鼓以瓦為匡陶以



革為靣然禮運土鼓起於未合土之前與壺涿氏炮土之鼓異矣蕢或作蒯蓋結草以為桴也鄭氏改蕢為凷非也

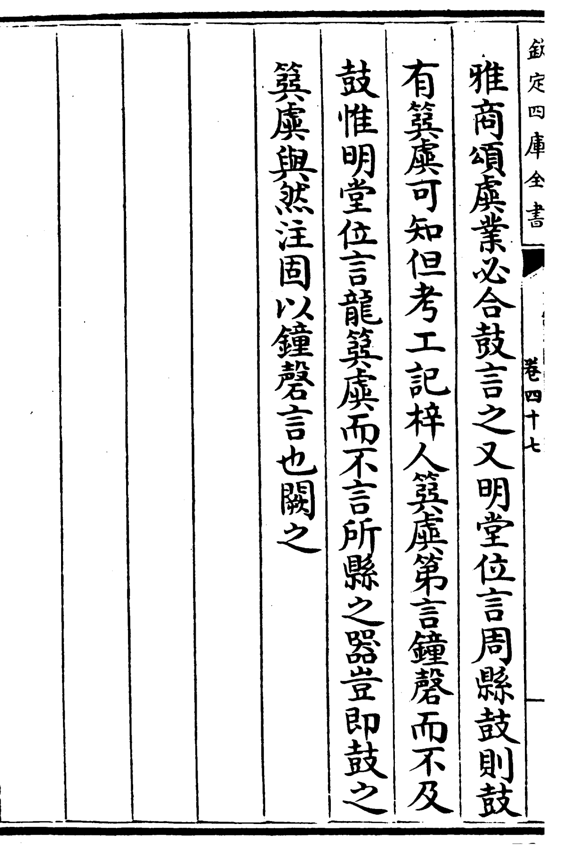


鼓



案考工韗人為臯陶其長六尺六寸左右端廣六寸中尺厚三寸穹三之一上三正者注以為晉鼓長八尺鼓四尺中圍加三之一者記以為鼖鼓長尋有四尺鼓四尺倨句磬折者記以為臯鼓夫曰穹三之一則中廣而旁窄也曰上三正據注穹上一直兩端又直各居二尺二寸不弧曲則與臯鼓之參差不正者異也鼖鼓無文其承上三正言之可知餘轅應朔鼙及雷鼓靈鼓路鼓提鼓鼗鼓縣鼓足鼓楹鼓之屬雖

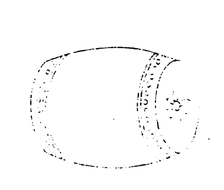
或飾有不同其鼓制則一惟雷靈路三鼓鄭注有八面六面四面之說舊圖如其說皆一鼓而作多面其制不經且開元間用之不可考宋太常集禮路鼓聚四鼓於一架雷鼓八面靈鼓六面亦如之則又成編鼓不可為訓也要之鄭說當自有本後失其傳不應以臆為說又縣鼓應有簨虡考工止言鐘磬之簨虡而不及鼓據明堂位云夏后氏之龍簨虡其為鼓設與然彼注則第以鐘磬言也並闕之　又案詩大

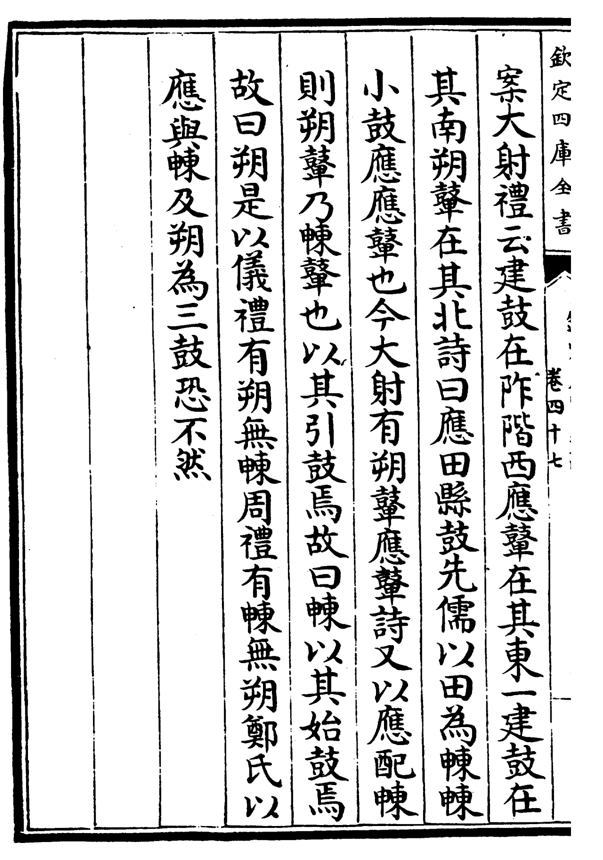


雅商頌虡業必合鼓言之又明堂位言周縣鼓則鼓有簨虡可知但考工記梓人簨虡第言鐘磬而不及鼓惟明堂位言龍簨虡而不言所縣之器豈即鼓之簨虡與然注固以鐘磬言也闕之

鼛鼓

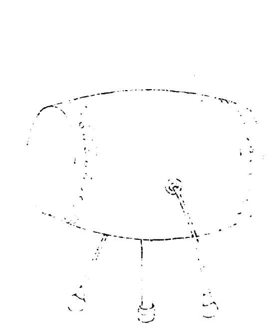
應鼓號應鼛
朔鼓號朔鼛

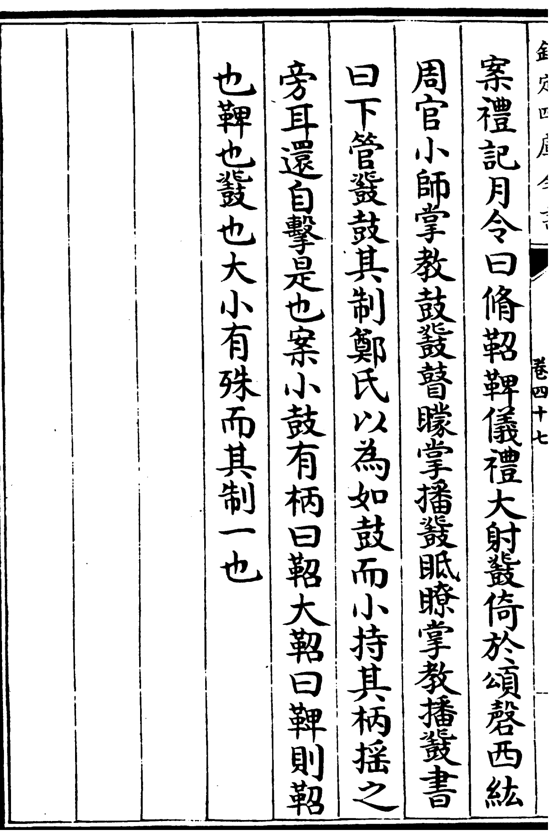




案大射禮云建鼓在阼階西應鼙在其東一建鼓在其南朔鼙在其北詩曰應田縣鼓先儒以田為𩍐𩍐小鼓應應鼙也今大射有朔鼙應鼙詩又以應配𩍐則朔鼙乃𩍐鼙也以其引鼓焉故曰𩍐以其始鼓焉故曰朔是以儀禮有朔無𩍐周禮有𩍐無朔鄭氏以應與𩍐及朔為三鼓恐不然

鼖

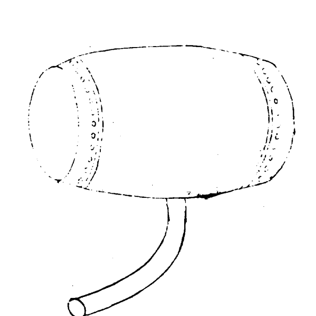


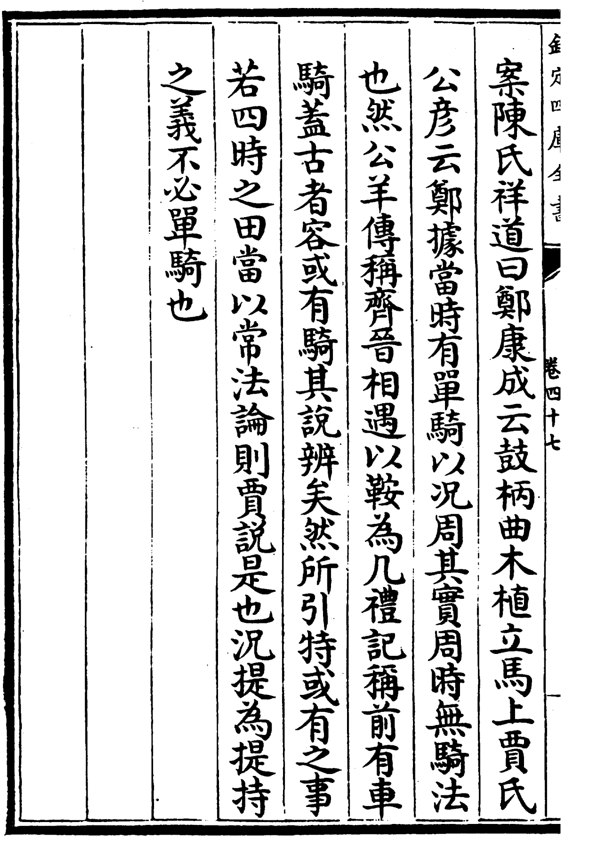


案禮記月令曰脩鞀鞞儀禮大射鼗倚於頌磬西紘周官小師掌教鼓鼗瞽矇掌播鼗眡瞭掌教播鼗書曰下管鼗鼓其制鄭氏以為如鼓而小持其柄搖之旁耳還自擊是也案小鼓有柄曰鞀大鞀曰鞞則鞀也鞞也鼗也大小有殊而其制一也

提鼓

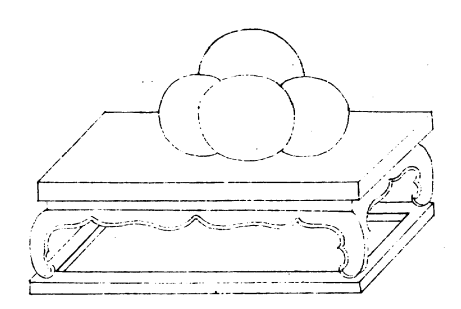




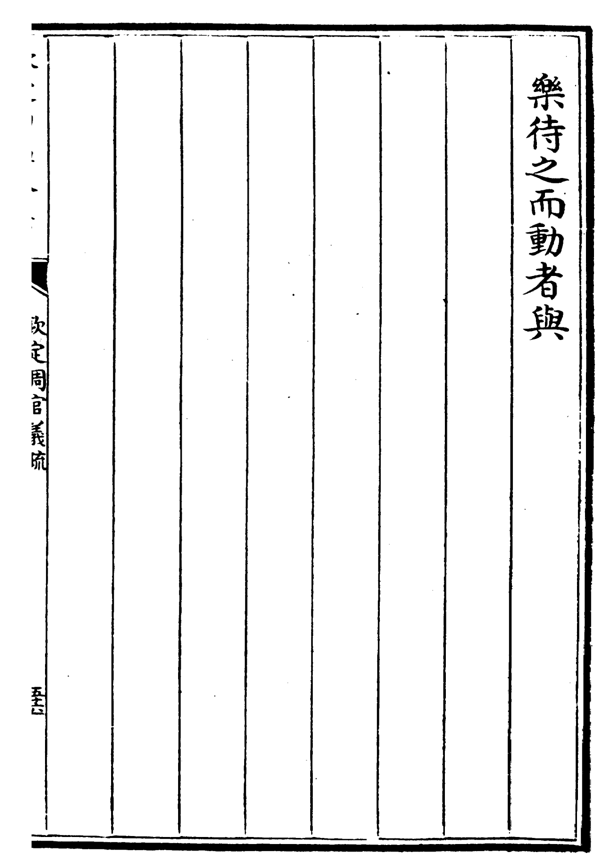


案陳氏祥道曰鄭康成云鼓柄曲木植立馬上賈氏公彦云鄭據當時有單騎以況周其實周時無騎法也然公羊傳稱齊晉相遇以鞍為几禮記稱前有車騎蓋古者容或有騎其說辨矣然所引特或有之事若四時之田當以常法論則賈說是也況提為提持之義不必單騎也

拊

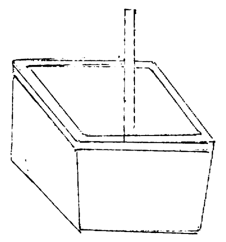


案禮記樂記曰會守拊鼓明堂位謂之拊搏書則謂之搏拊蓋以其或搏或拊莫適先後也陳氏祥道曰拊之為物以韋為之狀若鼓然書傳所謂以韋為鼓是也實之以糠白虎通所謂拊革著以糠是也其設則堂上尚書所謂搏拊是也其用則先歌周禮所謂登歌合奏擊拊是也樂記注云拊一名相相即拊也然既曰會守拊鼓又曰治亂以相則拊非相也鄭氏以拊為相誤矣且玩經文會守之義則拊也者殆衆

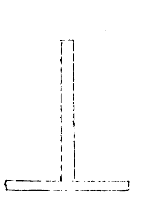


樂待之而動者與

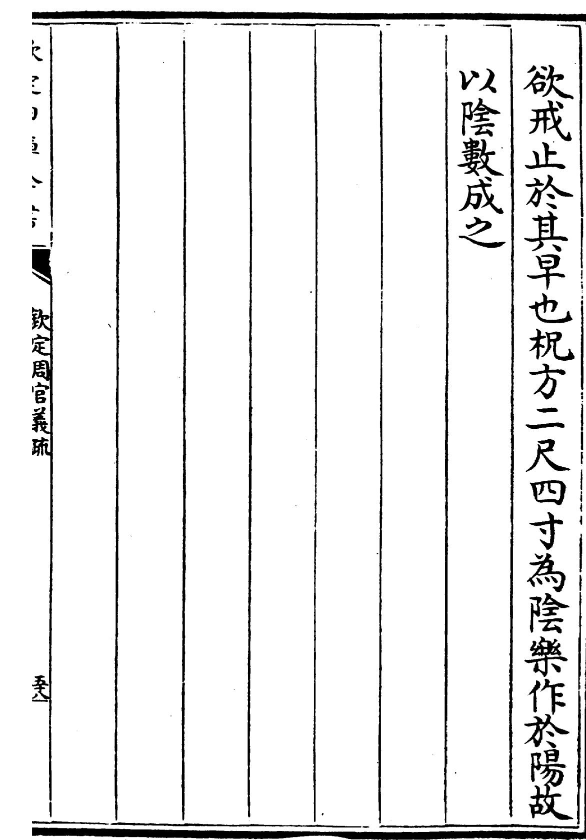
柷



止

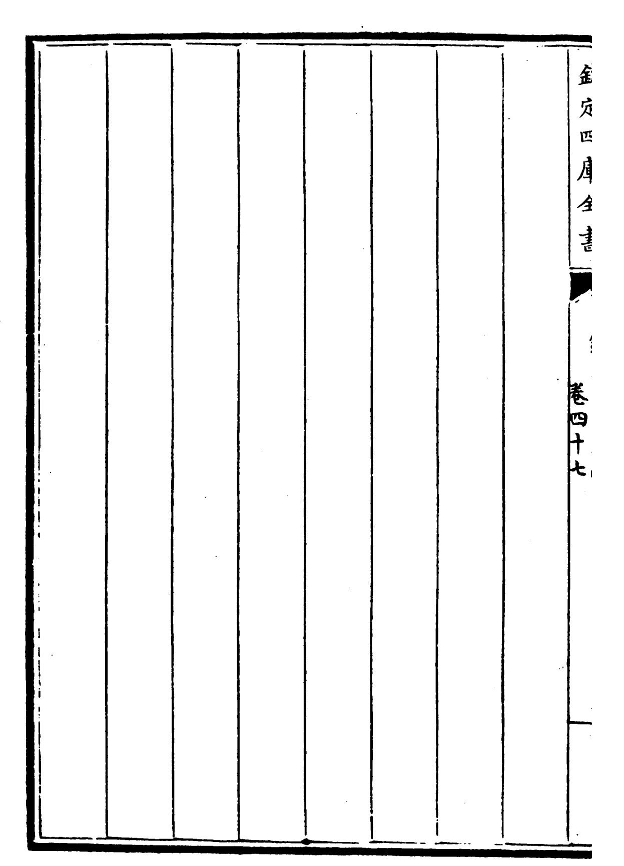


案書曰合止柷敔詩曰鼗磬柷圉周禮小師掌教柷敔禮記樂記曰聖人作為椌楬明堂位有揩擊葢柷敔以椌楬為體椌楬以戞揩擊為用故椌楬戞揩擊先儒皆謂之柷敔也爾雅云所以鼓柷謂之止郭氏璞注云柷如漆桶方二尺四寸深一尺八寸中有椎柄連底挏之令左右擊止者椎名鄭氏康成云合樂之詩投椎其中而撞之聶氏崇義從鄭說今太常樂亦人執其椎投而擊之葢柷以合樂也鼓柷謂之止



欲戒止於其早也柷方二尺四寸為陰樂作於陽故

以陰數成之



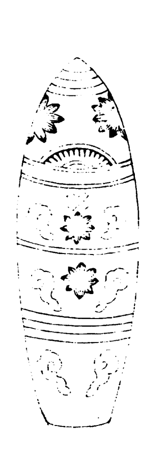
敔

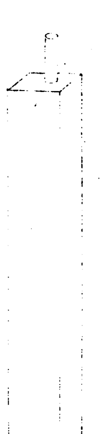


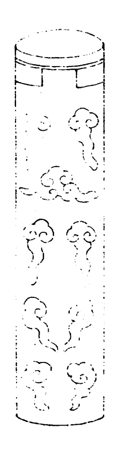
籈

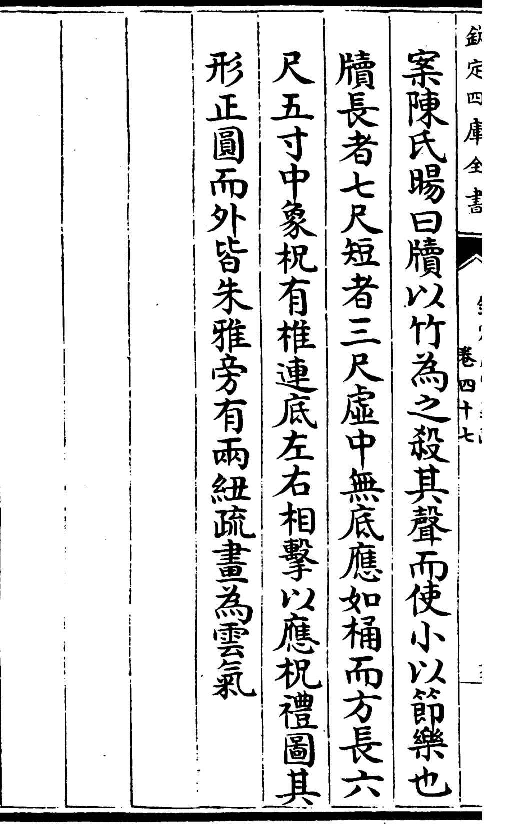
案爾雅云所以鼓敔謂之籈郭氏璞注云敔如伏虎背上有二十七鉏鋙刻以木長尺櫟之籈者其名也唐制則用竹長二尺四寸破為十莖於敔背横櫟之又鄭注云敔木虎也背有刻所以鼓之以止樂蓋鼓敔謂之籈欲脩潔於其後也敔二十七鉏鋙為陽樂止於陰故以陽數成之

牘　應　雅

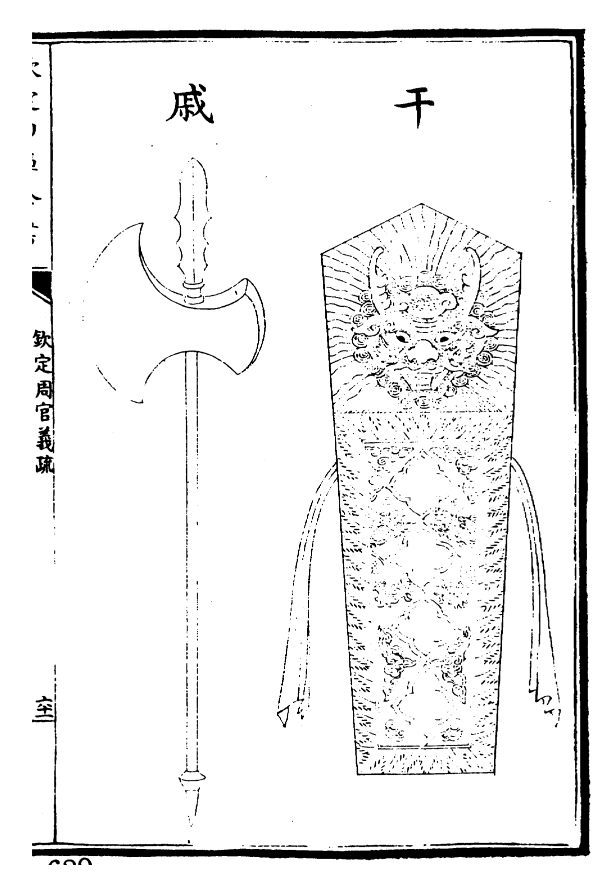








案陳氏暘曰牘以竹為之殺其聲而使小以節樂也牘長者七尺短者三尺虛中無底應如桶而方長六尺五寸中象柷有椎連底左右相擊以應柷禮圖其形正圓而外皆朱雅旁有兩紐疏畫為雲氣


干
戚

戈

援

胡

内

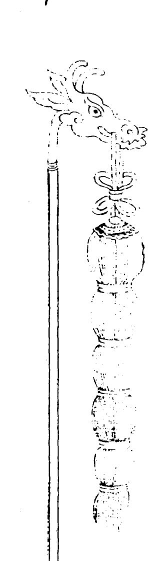
柲

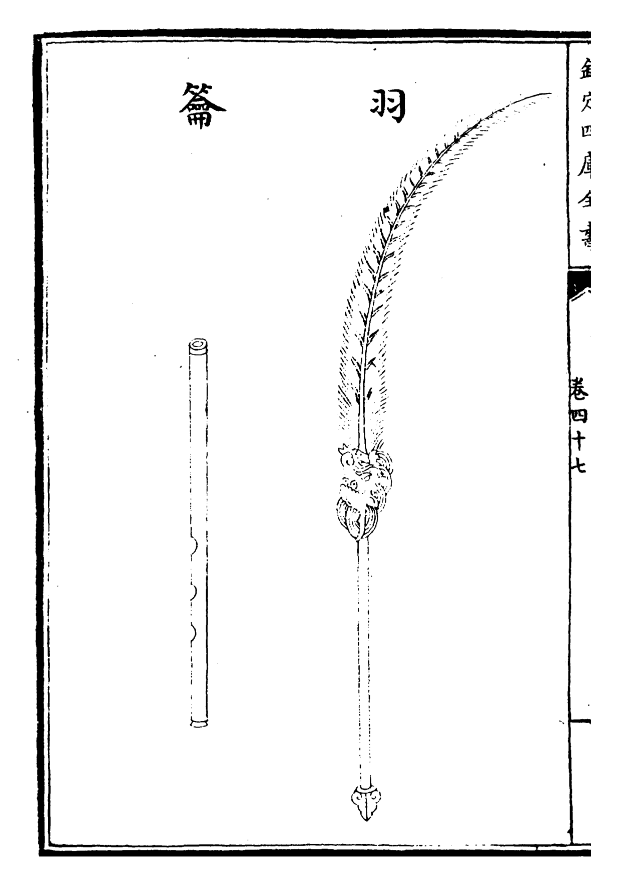
鐏

案陳氏祥道曰古之舞者或以干配戚或以干配戈案司兵職授舞者兵注以干戚言又據文王世子春夏學干戈陳說本此盾以革為之其背曰瓦左傳中其盾瓦其瓦設錫朱干朱質而繪以龍龍之外又繪以雜羽繫之以繡陳氏暘曰廣雅鉞戚斧也六韜曰大柯斧重八斤一名天鉞毛氏萇謂斧隋銎斨方銎戚斧也揚鉞也書一人執劉孔氏穎達曰劉鑱斧也蓋名異耳考工車人柯長三尺博三寸厚寸五分其長以其一為之首則首六寸矣黃鉞飾以金

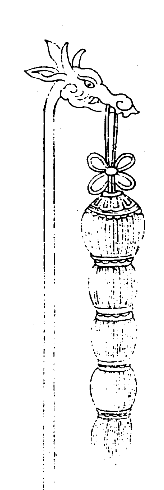
玉戚飾以玉又考工冶氏戈廣二寸内倍之胡三之援四之注云句子戟也廬人疏戈戟有胡向下皆為句兵據冶氏則胡其子也長六寸援長七寸半胡下柄接柲處曰内長四寸柄以木或竹長六尺六寸曰柲又曰廬陳氏祥道曰胡曲而下垂者也援直而上達者也柲所以受胡者也或謂之雞鳴或謂之擁頸皆胡也

帗舞

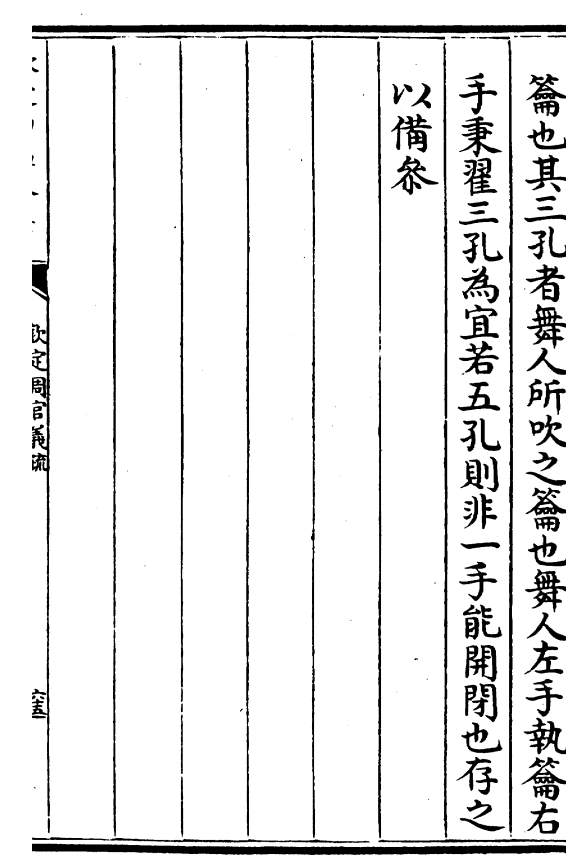


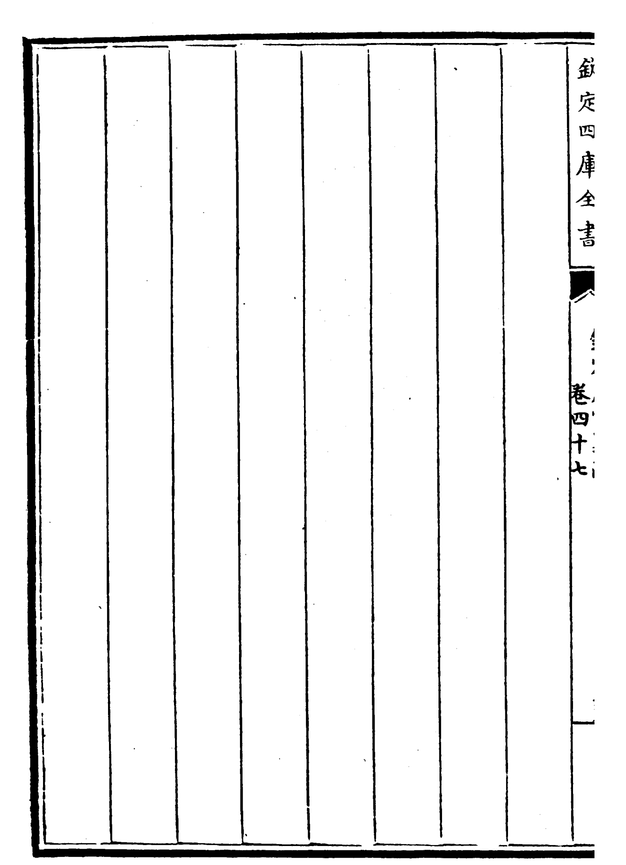

羽
籥

皇舞

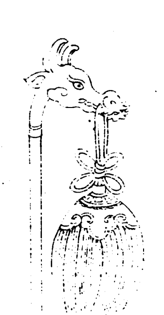


案聶氏崇義曰羽舞皇舞案舞師注曰羽析白羽為之形如帗陳宛丘詩曰無冬無夏值其鷺羽值者持也鷺羽即鷺翿謂舞者所持以指麾又蔽翳其身也樂師注云皇謂雜五采羽如鳳皇色持以舞籥師掌教國子舞羽吹籥祭祀則鼓羽籥之舞注云鼓之者恒為之節也又舞師掌教羽舞帥而舞四方之祭祀教皇舞帥而舞旱暵之事注云四方祭謂四望旱暵謂雩也暵謂熱氣或曰籥之六孔者蓋籥章所吹之


籥也其三孔者舞人所吹之籥也舞人左手執籥右手秉翟三孔為宜若五孔則非一手能開閉也存之以備參



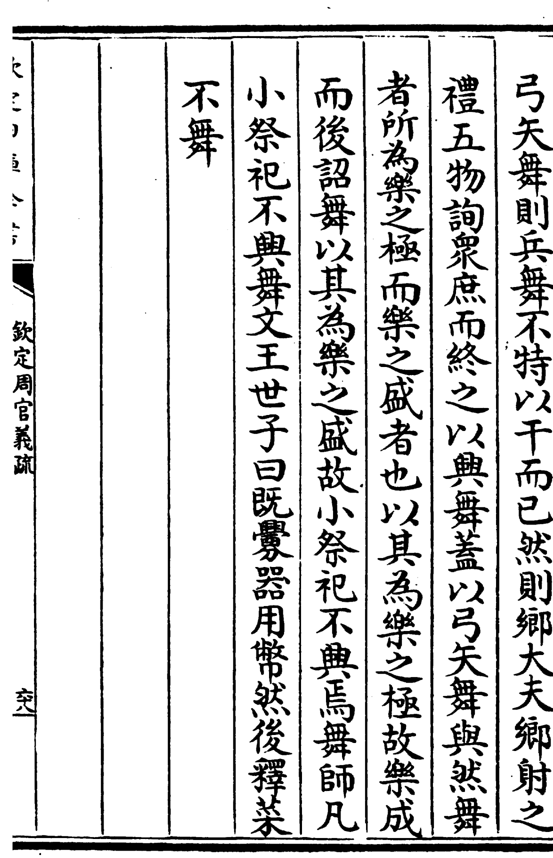
旄舞

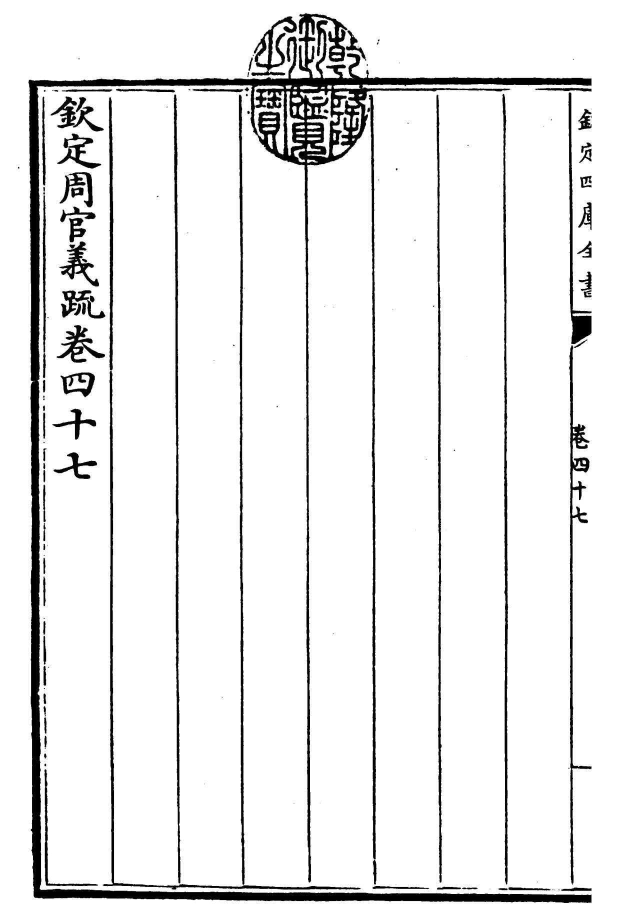


案陳氏祥道曰鼓人曰凡祭祀百物之神鼓兵舞帗舞者舞師掌教兵舞帥而舞山川之祭祀教帗舞帥而舞社稷之祭祀教羽舞帥而舞四方之祭祀教皇舞帥而舞旱暵之祭祀樂師教小舞又有旄舞人舞帗舞裂五采繒為之先儒曰析五采繒如漢靈星舞子所持者也羽舞析衆羽為之皇舞以皇羽為之旄舞以氂牛尾為之采繒之飾盛於衆羽衆羽之飾盛於皇羽皇羽盛於旄干則執之而無飾人則手舞之而無執樂師先之以

帗舞羽舞次之以皇舞旄舞而後之以干舞人舞以飾之隆殺為序故也人君有山川為之阻固然後可以保社稷保社稷然後可以有事於四方有事於四方然後可以待變事舞師先干舞以祀山川帗舞以祀社稷羽舞以祀四方皇舞以舞旱暵之事以事之先後為序故也鄭司農云社稷以帗宗廟以羽四方以皇辟廱以旄兵事以干星辰以人舞鄭氏康成曰四方以羽宗廟以人山川以干旱暵以皇然古者之

於大祭祀有備樂必有備舞春秋書有事於大廟萬入去籥則宗廟用干與羽矣若夫散而用之則有所不備故山川以干社稷以帗四方以羽旱暵以皇然則司農康成之論不知何據然也旄人掌教夷樂凡祭祀賓客舞其燕樂明堂位以禘禮祀周公而納夷蠻之樂於大廟則宗廟亦以旄也然司兵祭祀授舞者兵司戈盾祭祀授旅賁殳故士戈盾授舞者兵亦如之大司樂大射詔諸侯以弓矢舞樂師帥射夫以


弓矢舞則兵舞不特以干而已然則鄉大夫鄉射之禮五物詢衆庶而終之以興舞蓋以弓矢舞與然舞者所為樂之極而樂之盛者也以其為樂之極故樂成而後詔舞以其為樂之盛故小祭祀不興焉舞師凡小祭祀不興舞文王世子曰既釁器用幣然後釋菜不舞



欽定周官義疏卷四十七



覆校官庶吉士臣茅元銘
校對官中書臣孫希旦
謄録舉人臣吉士璜
繪圖監生臣勵守淳